LIFE AND WORKS OF ALLAMA SHABBIR AHMED UTHMANI

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Certified that Md. Fazlur Rahman Laskar, Lecturer in the Department of Arabic, Nabin Chandra College, Badarpur did his research work on "Life and works of Allama Shabbir Ahmed Uthmani" under my guidance. He has fulfilled all the requirements under the Ph.D. Regulations of Gauhati University.

The thesis is the result of his own investigation on the subject. Neither this thesis as a whole nor part thereof was submitted to any other University for any research work.

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ABBREVIATION

Abbreviated titles of some of the most often quoted works

H.E.U	Hayat-e-Uthmani, by prof. Anwarul Hasan Shairkuty.
N. E. H	Naqs-e- Hayat by Maulana Hussain Ahmad Madani
T. D. U. D	Tarikh-e- Darul Uloom, Deoband
F. H. M	Fath-hul- Mulhim by Allama Shabbir Ahmed Uthmani
P.F. J. Z	Pakistan from Jinnah to Zia by Mohammad Munir.
O. E. M. I. W	The Oxford Encyclopedia of the Modern Islamic world by Newyork Oxford
K. E.U.	Khutbat- e- Uthmani edited by Mufti Fuzail- ur-Rahman Hilal Uthmani
S. E.I	Shorter Encyclopedia of Islam edited by H. R. Gibb and J.H. Kramers.
T. E. U	Tafsir- e- Uthmani known as Tafsir- e Shaikhul Hind by Allama Shabbir Ahmed Uthmani.

TRANSLITERATION

The letter ث (pronounced by the Arabs with lips like th-in thin) to a non-Arab's sound like- s-in soft. An Arabic Scholar perceives difference among ث، س، ص (sa, sin, sad). He pronounced them a-like with a little difference. Similarly ذ، ظ، ز، ض (Zal, Zay, Zoi, Zad), pronounced by the Arab something like Zal (soft) Zay, Zoi and Dhad, convey to the Non-Arab almost an identical sound. Certainly he cannot help pronouncing them identically. He also perceives no difference ت(te) and ط (ta). It is difficult to pronounce (he, ain, qaf) also. These sounds have no equivalent sounds in English.

Attempts have been made to differentiate these letters by dots, commas and dashes which are useful for the purpose of transliteration in Arabic, Urdu, and Persian are generally used by the orientalists. In this formula particularly, I have taken aids from the catalogue of Persian Manuscript in the collection of Asiatic Society by W. Ivanow. A history of the Saracenes : by Syed Amir Ali and Sahih- al- Bukhari , translated by Dr. Muhammad Muhsin, Chichago 1977. But some places have been left out on account of typing difficulty.

There are also six vowels in Arabic, Urdu and Persian, three of them short and other three long. They are symbolized in the the following way :

ـَ	A	approximately as in 'man'
ـِ	I	approximately as in 'bid'
ـُ	U	approximately as in 'pull'
ا	A	approximately as in ' father'
ي	I	approximately as in 'bead'
و	U	approximately as in 'pool'

ARABIC/URDU/PERSIAN SCRIPT	**ENGLISH SYMBOL**	**ENGLISH WORDS HAVING SIMILAR SOUNDS**
ا	A	Allah
ب	B	Bless
پ	P	Put
ت/ط	T	True
ث	th/s	Think
ج	J	Judge
ح	He	*
خ	Kh	*
د/ڈ	D	dear/these

ARABIC/URDU/PERSIAN SCRIPT	ENGLISH SYMBOL	ENGLISH WORDS HAVING SIMILAR SOUNDS
ذ	dh/z	These
ر	R	Road
ز	Z	Is
س	S	Saint
ش	Sh	Show
ص	S	*
ض	ḍ/z	*
ط	T	*
ظ	Z	*
ع	'a'	*
غ	Gh	*

Arabic/Urdu/Persian Script	English Symbol	English Words Having Similar Sounds
ف	F	Fort
ق	Q	*
ک	K	Keep
گ	G	Got
ل	L	Light
م	M	Monk
ن	N	Nave
ہ	H	Holy
و	u/w/o/v	Wealth
ي	Y	Youth

* These sounds have no equivalence in English

INTRODUCTION

The proposed research work "*Life and Works of Allama Shabbir Ahmed Uthmani*" comprises the very early years, academic career, political, religious and various literary activities of Allama Shabbir Ahmed Uthmani; who was born at Bijnur, in 1887 A.D. and died in 1949 A.D. in Karachi.

Shabbir Ahmed Uthmani, completing his primary education under the care of his father, entered in the class of Qur'an when he was a boy of seven, and at the age of fourteen he got himself admitted in Darul 'Uloom, Deoband in 1901 A.D. He engaged himself in linguistic and religious studies. On completion of his student career, he became the Head of the institution of Fathehpur Madrasah, Delhi, from where he was invited to Darul 'Uloom Deoband in 1910 AD. There he taught in the upper classes of that academy. It appears from the record that he had extraordinary knowledge of Hadith specially in Sahih Muslim. He offered his noble services in that Madrasah for a long term from 1910 A.D to 1928 A.D.

Along with his teaching activities, he got himself actively involved to the various political arena connection with the Khilafat Movement. Non Co-operation Movement etc. He was one of the persons to bring into being the Jamiyat-e-Ulama-e-Hind under the leadership of Shaikhul Hind, Maulana Mahmudul Hasan and released 'Fatwa' undersigned by the then 925 renowned religious scholars, wherein the British Government was challenged.[1] He left the Madrasah of Darul 'Uloom, Deoband in 1938 AD owing to some conflicts with the authorities of the Madrasah and joined in Jamiya Islamia, Dabhil with Maulana Anwar Shah Kashmiri (d. 1933 A. D.), Mufti Azizur Rahman Uthmani and others.[2] On the death of Shah Anwar Kashmiri, Allama Shabbir Ahmed Uthmani became the Head of the department of Hadith Literature (Shaikhul Hadith) in Jamiya Islamia. Dabhil. His absence from Darul 'Uloom, Deoband. caused some anomalies in the administration and in academic atmosphere in the Madrasah and as such he was requested by Maulana Ashraf Ali Thanawai and other Senior Ulamas to offer his noble services here. Allama Shabbir Ahmed Uthmani later on agreed to serve the Madrasah as the Chief Administrator (صدر المهتمم) from 1935–1944 A. D, but he

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1. *Muslims And The Freedom Struggle* by Prof. Shan Mohammad, New Delhi-25 p 21
2. *Al-Anwar* by Abdur Rahman Kundu, Nadwatul Musannifin p.189

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did not neglect to keep his good relation with Jamiya Islamia, Dabhil as a Shaikhul Hadith.

In wit and wisdom, thinking and understanding and in arriving at correct and farsighted decisions, there are very few like Allama Shabbir Ahmed Uthmani .

He was not only an orator and writer, but also was a unique literateur in Arabic as well as Urdu. In eloquence and rhetoric. he was a matchless model of excellence. His writings and speeches were of high standard but could be understood easily by the common people. He occupied the second position after Maulana Qasim Nantawi. the founder of Darul Uloom, Deoband in the field of literary activities in case of personality, standard of writing in elocution and in rhetorical beauties. He had a deep knowledge in the prevailing situation in the field of politics and religion. His Scholastic addresses are often remembered with great reverence by the scholars of the modern age.

Allama Shabbir Ahmed Uthmani achieved a great name and fame in writing commentary on the Holy Qur'an in Urdu while the literal translation of the text was done by Shaikhul Hind Maulana Mahmudul Hasan in Urdu. In this commentary he summarised all the views of ancient and modern scholars on this subject. The government of Afganistan was pleased to translate his commentary of the Qur'an from Urdu to Persian. The same commentary also has been accepted as an authentic work by Saudi Arabia Government.[1] · In his Fath-hul-Mulhim he interpreted Sahih Muslim in Arabic language in three volumes, according to the Hanfite School.

This valuable work depicts the vast horizon of his knowledge and wisdom to the Islamic world to a great extent. This work was highly praised by Allama Jahidul Kauthari of Egypt and many other Muslim Scholars of Islamic World. Besides these works, he wrote some other valuable books such as Sujudus-Shams (سجود الشمس), Al-Aqlu wal Naqlu (العقل والنقل), Ijazul Qur'ran (اعجاز القران), Al-Ruhu Fil Qur'an (الروح في القران).

Allama Shabbir Ahmed Uthmani started his political career as freedom fighter from the platform of Darul 'Uloom, Deoband, which was founded on the basis of Freedom Movement against Britishers in India.[1] He was an executive member of Khilaphat Committee. He collected funds to help the Turks during the battle of Bulkan which took place in the year 1914 A.D. He also continued to be an executive member of Jamiyat-e-Ulama-e-Hind and in 1914 A.D. he happened to become the President of Jamiyat-e-Ulama-e-Islam and joined the Muslim League. After the partition of India, he was selected as a member of Constituent Assembly to the present East Bengal and he migrated to Pakistan in 1947 A.D. He was selected as the Chairman of the Muslim Personnel Law and was regarded as a constant guide in the religious as well as political field with the title of Shaikhul Islam.[2]

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[1] *Tafsir-e- Uthmani* published by " The Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz Al Saud"

The great scholar, religious leader, political figure and literary authority Allama Shabbir Ahmed Uthmani ended his life and took his

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1. *The Deoband School and The Demand of Pakistan* by Ziya-ul-Hasan Faruqi p 23 published by Asia Publishing House, New Delhi.
2. Shaikhul Islam :- Connected with the Islami religious figures, the title Shaikhul Islam assumed a more precise and formal meaning during the Ottoman period. The tiltle emerged initially in Khurasan, in the later part of the tenth century it then spread east to India and Muslim areas of China and west in to the middle east. Apparently it was used early both as an honorific title, for rankig Sufis among others,and to denote formal office.*The Oxford Encyclopedia of the Modern Islamic world* by Oxford University Press, Newyork, 1995,Voloume,IV. p.54

heavenly journey on 14th December, 1949 A.D. and his mortal body was buried in Karachi.

In order to give full justice to the present research work I have to depend on published sources which are supposed to enable me to the compilation of the work. Due to inadequate published works, the field works and indirect collection of data from various reliable sources were also used for the preparation of the thesis.

For the conveniences of going through the present work, it has been divided into five chapters which contains some sub-chapters too

The first chapter under the caption of "Early life and Education" deals with the family background, childhood. educational carrier and scholarship of Allama Shabbir Ahmed Uthmani. Allama Shabbir Ahmed Uthmani was descendent of the third Caliph. Hazrat Uthman (d.655 A. D.) after which he got the title 'Uthmani'. His father Maulana Fazlur Rahman Uthmani was one of the founder members of Darul 'Uloom Deoband and Deputy Inspector in the Education Department. As a brilliant student Allama Uthmani passed the Daura-e-Hadith standing first in first class.

The second chapter entitled as a teacher. deals with the teaching carrier of Maulana Shabbir Ahmed Uthmani. He served as Senior Muhaddith of Darul 'Uloom, Deoband, Sadra Mudarrith of Fathehpur Madrasah, Delhi, Shaikhul Hadith of Jamiya Islamia, Dabhil (Surat) and Sadre Muhtamim of Darul 'Uloom, Deoband. Maulana Mahmudul Hassan (d. 1921 A.D), Maulana Ashraf Ali Thanawi (d. 1943 A.D), Maulana Shah Anwar Kashmiri, Mufti Kifayatulla were some of the most prominent contemporaries. Some of his renowned students were Mufti Muhammad Shafi, Maulana Md. Ibrahim Balyawi, Maulana Fakhruddin Muradabadi, Maulana Yosuf Bannauri, Maualna Badra Alom Meruti, Maulana Habibur Rahman A'zami.

The third chapter under the caption "In Political Arena" deals his role as an political activists with special reference to his contribution in Khilaprat Movement, Freedom Movement and Jam'iyat-'Ul-'Ulama-e-Islam- Partition of India, as a member of constitution framing committee of Pakistan , contribution in religious field and last part of his life.

The fourth chapter named as "His Works" deals with Allama Shabbir Ahmed Uthmani as a Scholar of Qur'anic Sciences, as a traditionist and as a scholar of Islamic Jurisprudence. His oratory skills and the sound knowledge in Arabic and Urdu language is also dealt with at length. There were many galaxies among his contemporaries who showed their skills in their respective fields. but Allama Shabbir Ahmed Uthmani was considered as one of the best among equals due to his extra ordinary works in the divergent fields.

The last chapter i.e. the fifth chapter includes the concluding observations / findings, bibliography including index.

The present work though neglected by most of the scholars of India, is undoubtedly a tremendous work and it has been held by me not only as an interested topic but also as the most beneficial theme among the learners of various branches of Islamic Knowledge in Arabic and Urdu languages within and outside India. I hope and expect that the present work will certainly open the minds of learners and encourage them to pick off more findings for further development in their field of literary as well as religious activities.

CHAPTER - 1

Early Life And Education

One
A comprehensive knowledge
about the proposed
research has been
developed in the
introduction.

Early Life and Education

FAMILY BACKGROUND:

Allama Shabbir Ahmed Uthmani was a descendant of the Third Califh, Amirul Momineen, Hazrat Uthman (d. 655 AD) R. Shaikh Abdur Rahman Akbar, one of the descendant of Hazrat Uthman, left Madinah & settled at a place named Gazrun, his descendant Shaikh Abul Wafa came Deoband and settle there[1].

Allama Shabbir Ahmed Uthmani, (d. 1949 AD) a great Muhadith Mufassir, Orator, Pioneer of the freedom movement, President of the Jamiyat-ul-ulama-i-Islam, Vice-Chancellor (Sadra Muhtamim) of Darul Uloom, Deoband, established in 30th May 1867 A.D. [2]. Shaikhul Hadith of Jamiya -Islamiyah, Dabhil, is a very well known and famous for all times to come. The legendary figure of Allama Shabbir Ahmed Uthmani and his multiferious activities in various fields specially in Arabic & Urdu language has promoted the present study on the different aspects of his character and achievement.

The author of the Tarikh-e-Darul-Uloom. Deoband, Sayeed Mahboob Rizvi says:

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1. Tarikh-e-Darul Uloom, Deoband (Urdu), by Maulana Md. Miyah, PP-28,29.
2. Khutbat-e-Uthmani by Mufti Fuzailur Rahman Hilal Uthmani, P.12.

> "*Hazrat Maulana Fazlur Rahman Uthmani died in 1325 A.H/1907 A.D leaving behind his sons Hazrat Maulana Mufti Aziz-Ur-Rahman Uthmani (1347 A.H.) Mufti, Darul Uloom, Deoband; Hazrat Maulana Habeeb-ur-Rahman Uthmani (d.1939 A.D), Mahtamim, Darul Uloom, Deoband Allama Shabbir Ahmed Uthmani, Sadra Muhtamim, Darul Uloom Deoband, all learned and dedicated men in the field. Chief Administrator (Nazim-e-Ala) of Nadwatul Musannfin Mufti Ateeq –Ur-Rahman Uthmani is his grandson. The family of Hazrat Maulana Fazlur Rahman Uthmani has rendered a great service towards the religion and the field of learning and needless to say, the same tradition still in the process continues*[1]."

CHILDHOOD AND EDUCATIONAL CARRIER:

Shabbir Ahmed Uthmani was born at Bijnur in Bareli district of Uttar Pradesh, on 10th Muharram 1305 A.H. (1889 A.D). He was an Uthmani from the side of his father, Maulana Fazlur Rahman Uthmani (d.1907 A.D), who was serving there as a Deputy Inspector in the Educational Department in Uttar Pradesh. He was a descendant of the third Caliph, Hazrat Uthman Ghani after which he got the title "Uthmani". The third wife of Maulana Fazlur Rahman Uthmani was honourable Siddiqa Khatun, who gave birth Maulana Shabbir Ahmed Uthmani[2]

Allama Shabbir Ahmed Uthmani mentioned his name in his books, letters etc. as Shabbir Ahmed, but in his well known commentry book of Hadith

[1] Tarikh-e-Darul Uloom, Deoband Vol-1, by Maulana Md. Miyah, P-125.
[2] Khutbat-e-Uthmani by Maulana Fuzailur Rahman Hilal Uthmani, P.13.

Fath-hul-Mulhim (فتح الملهم), and the commentry book of the Holy Qur'an, he mentioned himself that he was named by his father- Fazlullah. He described at the end of his commentary book of the Holy Qur'an [1]

العبد الفقير فضل الله المدعو به شبير احمد ابن مولانا فضل الرحمن
العثمانى قد كان ابى سمانى فضل الله وكان ينشد
ذالك فضل الله يؤتيه من يشاء
ولو كره الاعداء من كل حاسد

(Al-Abdul Faquir Fazlullah, known as Shabbir Ahmed son of Maulana Fazlur Rahman Uthmani was named by my father with Fazlullah and used to recite the verse)

This is the garace of Allah, gives whoever he likes,
Though the envious opponent dislikes.

It is obvious from the above discussion that his original name was Fazlullah, but people used to call him by Shabbir Ahmed after which name he entitled himself. Every conscious enlightened person could know that his father had named his other son as Azizur Rahman

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[1] .Tafsir-e-Uthmani (Saudi edition) P.810

(d. 1st December 1928 A.D), Habibur Rahman (d.1339 A.D), Matlubur Rahman, Khalilur Rahman and named the sons of his other wife by Fazle Haque. Fazlullah relating to his name. For the first time who had called him by Shabbir Ahmed, this remained under confusion. According to Prof. Md. Anwar-Ul-Hasan Sairkuty, perhaps he was entitled by Shabbir Ahmed Uthmani as he was born on 10th Muharram, the date of martyr of Imam Hussain (R.).

RESPECTABLE FATHER:

Maulana Fazlur Rahman Uthmani (1247-1325) took his primary and secondary education from Deoband. Later on he took his degree from Delhi College. He was a famous poet as well as the founder member of Darul Uloom, Deoband. He was appointed Deputy Inspector in the Education Department by the government of India. He served at various places and at last retired enjoying pension from Bijnur. He served voluntarily 42 years from 1283 A.H to 1325 A.H in Darul Uloom, Deoband and remained the member of the Governing Body of Darul Uloom, Deoband till his last breath. His death took place in 15th June 1907 A.D (1st Jama-di-ul Ula, 1325 A.H).[1]

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[1] Hayat-e-Uthmani by Prof. Anwarul Hasan, Sairkuty. P-32

Allama Shabbir Ahmed Uthmani's early education started in the traditional setting. The first teacher who imparted him lesson was Muhammad Azim of Deoband. At the age of six, Allama Uthmani started to learn Arabic and Urdu alphabets. After the complition of Quida he got himself to Darul Uloom, Deoband in1312 A.H. He studied the Holy Qu'ran in the hand of Hafiz Namdar Khan.

According to the annual report of Darul Uloom, Allama Uthmani sat in 1312 A.H for a course from the chapter Fatiha (the opening) to the chapter An-Naziat (those who drag forth). Then He remained two years (1313-1314) in the care of his father and studied the Holy Qur'an and some Urdu Books.

In 1315 A.H (1897 A.D), Allama Uthmani got re-admitted to Darul Uloom, Deoband. After the complition of the Holy Qur'an and Urdu books, he started to learn Persian under the care of Munsi Manjoor Ahmed. He studied the books of higher classes of Persian with Maulana Muhammad Yasin, Head of the Department of Persian.

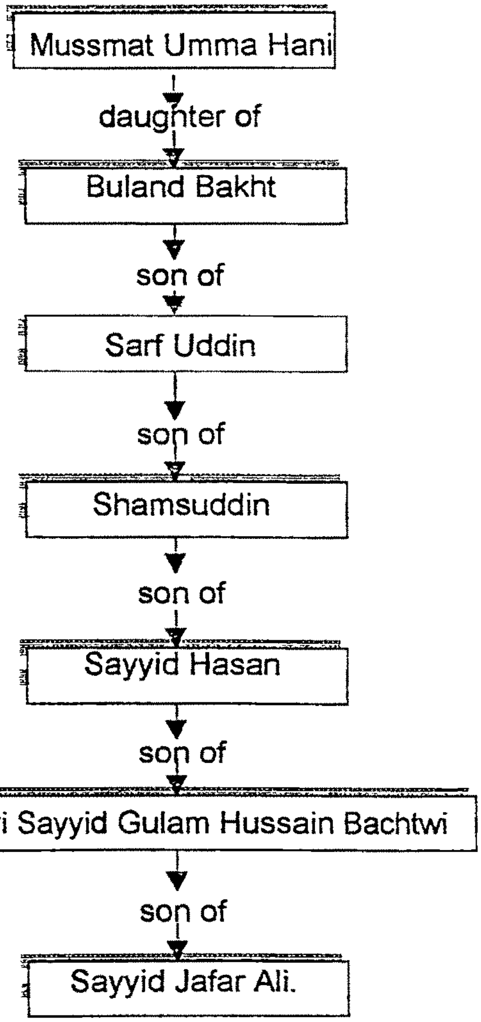
According to the Annual Report of Darul Uloom, Deoband in the year 1318 A.H., it is known that, Allama Uthmani studied Arabic with the help of Persian books. A brief chronology of his early readings with his guides is given below:

Name of Teachers / Guides	Name of Books
1. Hafiz Muhammad Azim	Alphabatical knowledge
2. Hafiz Namdar	The Holy Qur'an
3. Munsi Manzoor Ahmed	Persian Books, Arithmatics
4. Maulana Muhammad Yasin	Persian Books.
5. Shaikhul Hind, Maulana Mahmudul Hasan(d.1921AD)	Trimizi Sarif, Bukhari Sarif, Baizawi Sharif, Hadaya, Towjih.
6. Maulana Gulam Rasul (d.1337 A.H.)	Sarah Jami, Marktasarul Ma'ani Matawwal, Mantique, Filsafah. Books on Prosody, etc.
7. Maulana Hakim Mahmud Hasan (d.1927).	Jalalain Sarif, Muslim Sarif.
8. Maulana Muhammmad Sahul	Books of Sarf and Naha, Primary Books of Mantique.
9. Maulana Muhmmad Yasin (d.1908).	Kafiyah, Tasrih, (تصریح) Sarah Chugmuni (شرح چغمنی), Sabya Saddad (سبع شداد).
10. Maulana Sayyid Murtaza (d.1950).	Kanjuddaqaiq (کنزالدقائق), Sarah Waqayah (شرح وقایہ).
11. Mufti Azizur Rahman (d.1928)	Durra Muktar (در مختار), Darmi (...دارمی..), Sunan-E- Nasai (.سنن نسائی.).
12. Hafiz Muhammad Ahmed (d. 1928)	Miskat Sarif (.مشکوٰۃ شریف.).

MARRIAGE:

Allama Shabbir Ahmed Uthmani married a pious lady of Sayyid Family named "Umma Hani" from Bachtwi place during his student life on 11th Zilkadah 1323 A.H (1905 A.D.).

According to the oral report of "Umma Hani" her genalogical table is as follows:


Mussmat Umma Hani
daughter of
Buland Bakht
son of
Sarf Uddin
son of
Shamsuddin
son of
Sayyid Hasan
son of
Maulvi Sayyid Gulam Hussain Bachtwi
son of
Sayyid Jafar Ali.

Umma Hani did not give birth to any child. Her death took place in the first week of March 1972 A.D in Karachi at the age of 85 years, after 23 years of the death of Allama Shabbir Ahmed Uthmani.[1]

Allama Uthmani brought his neice 'Muniba Khatun' known as Munna. the daughter of his brother Babu Fazla Haque at his home and nourished her. Muniba Khatun migrated to Karachi with her uncle Allama Shabbir Ahmed Uthmani. Allama Uthmani nourished a nephew also named Nu'man, the son of Babu Fazle Haque, but the boy died after four years.

Extra Ordinary Perfomances as a Student

Allama Shabbir Ahmed Uthmani was a meritorious student. At the age of six, he was taught alphabaticalwords of Arabic in 1311 A.H within a short period of one year, he memorised the primary books like Quida etc. and got himself admitted in Darul Uloom, Deoband in 1312 A.H. He learned to recite the Holy Qur'an under the care of Hafiz Namdar Khan and it is known from the annual report that Allama Shabbir Ahmed Uthmani committed to memory from chapter Fatheha to Wannajiyat and accordingly came out successful in the oral examination of 1312 A.H.

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[1] Khutbat-e-Uthmani, by Maulana Fuzailur Rahman Hilal Uthmani, P 15

Allama Uthmani remained two years under the care of his father from 1313 A.H to 1314 A.H, where the later was serving and Allama Uthmani read the Holy Qur'an including several Urdu books in this period. In 1897 A.D (1315) he re-admitted in Darul Uloom, Deoband and secured brilliant result in the annual examination. He occupied 1st class 1st position securing 99% marks in the final examination held in 1908 A.D (1325 A.H). Allama Shabbir Ahmed Uthmani acquired extra-ordinary performances in Persian and Arabic Literature, Mathematics, Logic. Philosophy, Rhetoric, Jurisprudence, Qur'anic Literature, Hadith Literature etc.[1]

Looking towards the annual report as well as marks sheets we can say that:

آپ کا عہد تعلیم نہایت سنہری اور زریں عہد تھا اور آپ
اپنے دور کے ذہین، فطین اور قابل طلبہ میں شمار ہوتے تھے -

(The period of his study was a period of competition and he was consicered the best meritorious, intelligent and able student of his age)

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[1] Khutbat-e-Uthmani, by Maulana Fuzailur Rahman Hilal Uthmani. P..

STUDENT CUM-TEACHER:

Allama Shabbir Ahmed Uthmani was a student of well-versed knowledge. He could teach the student of his own class as well as his lower classes like an able and worthy teacher. We find suppport of this statement in the annual report of Darul Uloom, Deoband of 1914 A.D, Where Maulana Habibur Rahman Uthmani reported regarding Allama Shabbir Ahmed Uthmani as follows: [1]

مولوی صاحب موصوف اس زمانہ میں جبکہ خود تحصیل علم میں مصروف
تھے طلبہ کو درس دینے میں اپنا بہت سا وقت صرف کرتے تھے۔ منتہی
طلبہ تمام علوم کی کتابیں آپ سے بے تامل پڑھتے تھے۔

("Honourable Maulana (Allama Uthmani) at the time of his student life used to spent a lot of time to teach the students. The students of final class read all the subjects near him without any hesitation".)

Maulana Emad Uddin Shairkuti, one of the classmates and the best friends of Allama Uthmani in writings told about him,

قطبی اور میر قطبی پڑھنے کے زمانے میں طلبہ کے اندر اپنے تمام ہم جماعتوں سے
نہ صرف ممتاز تھے بلکہ طلبہ کا بڑا ہجوم بعد نماز عصر چھوٹی مسجد میں صرف
قطبی پڑھنے کے لئے ہو جاتا تھا اور یہ مغرب تک ایسا درس دیتے جیسے

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1. Annual Report Of Darul Uloom, Deoband 1333 AH, P-20

ایک شخص اپنے مریدین میں ہو۔ تقریر اس قدر کرتے کہ طلبہ پر خاص اثر
ہوتا۔ اس زمانے کے خاص طلبہ میں مولانا مناظر احسن صاحب گیلانی
تھے جو میر قطبی کے سبق میں شامل ہوتے تھے اور ان پر خاص کیفیت
جذب و وارفتگی طاری ہوتی تھی۔ انہی ایام میں الندوہ میں مولانا
سید سلیمان ندوی کا ایک مضمون شائع ہوا جس میں امام مالک کا تذکرہ
تھا۔ سید صاحب نے مضمون میں لفظ بغاۃ جمع باغی کے عام معنی مراد
لئے جس پر مولانا شبیر احمد صاحب نے گرفت کی اور بمعنی طالب لکھ کر
اس الزام کو دفع کیا۔[1]

("In the reading period of Qut bi and Mir Qutbi Allama Uthmani was not merely an extra ordinary one, there was always crowds of students, who used to gathered around the small Mosque after the prayer of Asar to learn Qut.bi from him. He continued this teaching upto Magrib (sun-set) like a preceptor to his disciples. He used to deliver lecture so much that would pleased the students. Among the extra-ordinary students of his time, Maulana Munazir Ahsan Gilani one of them, who participated in the lessons of Mir Qut bi (میر قطبی). In this time, an article about Iman

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[1] Hayat-e-Uthmani By Anwarul Hassan Shairquty, P-62.

Malik was published by Maulana Sulaiman Nadawi in the magazine "At Nadwa", where he took the general meaning of Bughat (بغاۃ) plural of Baghi (باغی). Allama Shabbir Ahmed Uthmani caught the mistake and removed it talking its meaning 'Talib' (Demander).

Maulana Emad Uddin also mentioned in his writings that Allama Uthmani used to remain absent in the classes ever and none and in this way passed away even a week, but never-the-less he snatched away the highest marks in the examinations. The Urdu versions of the above lines are as follows:

"جماعت میں غیر حاضری عام معمول تھا۔ ہم زبردستی جماعت میں
حاضری کے لئے بھیجتے۔ ہفتوں سبق سے غیر حاضر رہتے مگر اس پر بھی
یہ عالم تھا کہ امتحان میں سب سے اعلیٰ نمبر حاصل کرتے"

Allama Shabbir Ahmed Uthmani had a good hand in Arithmatics. Once he was asked by a man regarding the distribution of property of an expired man among his inheritance seating in Qasimi press which was a very complicated. He (Uthmani) at once told the distribution of property seating in the same place, which is a clear proof of his proficiency in Arithmatics.

Allama Shabbir Ahmed Uthmani was not only the first boy in his class, but passed their final examination (Daura-e-Hadith) standing first in the first class obtaining 99% of marks. It may be noted that, the pass marks in Darul Uloom, Deoband was 40 out of 50 marks, the students were considered as successful candidates in 3rd division, those were obtained 45-49 marks, they were considered as successful candidates in 2nd division and those who obtain 50 marks out of 50, were considered as successful candidates in 1st division and the students who obtained more than 50 marks, were considered as successful in upper class “ ”. It is a hard task to obtain 40 marks out of 50, but in other Universities 33% marks are considered for pass marks.

The following marks sheet of Darul Hadith proves the scholastic result of Allama Shabbir Ahmed Uthmani, which is mentioned in the annual report of 1325 A.H/1907 A.D of Darul Uloom, Deoband.

Name of Books	Subject	Marks obtained
1. Sama-ila-Tirmiji	Hadith	51
2. Bukhari Sarif	Hadith	$50^{1}/_{3}$
3. Ibn-e-Maza	Hadith	50
4. Tirmiji Sarif	Hadith	50
5. Muatta Imam Malik	Hadith	50
6. Muatta Imam Muhammad	Hadith	50
7. Baizawi Sarif	Tafsir	50
8. Abudaud Sarif	Hadith	$49^{1}/_{3}$
9. Nasai Sarif	Hadith	

It appears that he secured about the cent percentage marks in the Final examination. Allama Shabbir Ahmed Uthmani left the indelible stamp of his personality both in his writing and speech. He is considered as the spokesman of Darul Uloom, Deoband as well as the parrot of India. There are many galaxies among his contemporaries, who showed their skills in their respective fields, but Allama Shabbir Ahmed Uthmani towered above all by his extraordinary works in the divergent fields.

CHAPTER 2

Allama Uthmani As A Muhaddith Of Darul Uloom' Deoband.

Allama Uthmani as a Muhaddith of Darul Uloom' Deoband.

Allama Shabbir Ahmed Uthmani was the first Muhaddith, who was appointed Senior Muhaddith just after the completion of his study in the month of Sawal, 1326 AH/1909 A.D. During his student life. his reputation spread in Darul 'Uloom, so he was relevant to higher ranks and entrusted with the duties of teaching in upper classes.

Allama Uthmani as a Sadra Mudarrith of Fathehpur Madrasah.

When Allama Shabbir Ahmed Uthmani was serving in Darul Uloom, Deoband, Maulvi Abdul Ahad proprietor, Matbay Maztabai, Delhi wrote a letter to Maulana Habibur Rahman, Deputy Rector of Darul Uloom, Deoband, asking him to sent an eminent Muhaddith for the Sadra Mudarrith of the Alia Madrasah of Fathepur, Delhi. The Rector of Darul Uloom, Deoband, looked upon the scholars of Darul 'Uloom, Deoband. But he did not find any one except Allama Uthmani fit for this post. So he sent him for Delhi. The Fathepur Madrasah is considered as the biggest Madrasah in Delhi. Allama Uthmani served there from 1326 AH/ 1909 AD to 1328 AH/1911 AD. He taught "Sihah Sittah" and other books of higher classes.(دورہ حدیث)

Delhi is the capital of India. Allama Uthmani participated various religious programme in and out side the Madrasah. His reputation flourished in the greater Delhi. His language became more rich and wealthy. After two years, he returned back to Darul Uloom, Deoband.

Allama Uthmani Again in Darul Uloom, Deoband.

According to the annual report of Darul Uloom, Deoband of 1333 A.H. the authorities of Darul Uloom decided to bring back the appropriate Muhaddith for Darul Uloom for Delhi. So the Deputy Rector of Darul Uloom, Maulana Habibur Rahman brought him back in Sawal 1328 A.H. (1910 AD) and the authorities re-appointed him in Darul Uloom, Deoband as a senior Muhaddith.

The Historical Address in Mutamirul Ansar

In 1328 AH/1911 AD a symposium on "Al Islam" was held in Muradabad under the care of "Jamiyatul Ansar" in the name of "Mutamirul Ansar". Eminent Scholars gathered in this symposium and expressed their views on the particular Subject. But Allama Shabbir Ahmed Uthmani surprised the scholars as well as the delegates by his address. In his lecture he discussed about the existence of Allah His oneness, the prophet hood, the existence of angels, resurrection and other important topics. This historical lecture elevated his status among the religious as well as the intellectual circles kept the audience spell - bound by his marvellous speech.

Allama Shabbir Ahmed Uthmani re-joined in Darul Uloom. Deoband, at a period when Shaikul Hind Maulana Mahmodul Hasan was the Sadra Mudarrith of Darul Uloom, Deoband. Allama Uthmani was given the task of teaching the Muslim Sarif in the final classes. Sometimes he had to teach Abu-Daud Sarif also.

Though Allama Shabbir Ahmed Uthmani taught from the very beginning in the upper classes, but he taught in the lower classes also. According to the report of Maulana Ahsanullah Khan, Najibabadi that Allama Uthmani taught in the period of 1326-1336 A.H. "Usul-E-Sashi. Talkisul Miftah, Mullah Hasan. Baizawi, Miskwat, Abudawd, Muslim Sarif. Hamdullah" etc. Mufti-E-Azam, Maulana Safi narrated that he studied 'Qazi', 'Hamdullah' and other books in the hand of Allama Shabbir Ahmed Uthmani.

The Visit of Aligarh & Opening of Jamia Milllya

Allama Shabbir Ahmed Uthmani's close association with the Jamiya Millia Islamia of Aligarh dated back to last decade of the nineteenth century when he was a Muhaddith of Darul Uloom, Deoband. During the non-coperation movement, when the Muslim leaders requested the authorities of Muhammadan Anglo-oriental College of Aligarh not to accept any grant from Government, they also asked the students to come out of the college. The request was again repeated by Hakim Azmal Khan, Dr. Ansari, Maulana Muhammad Ali, Maulana Sawakat Ali And Sherwani.[1]

T.A.K. Sherwani and Abdul Mazid[2] in a meeting of the university court urging non-cooperation with the government with a view to running the institution on the national lines. The authorities replied with a non-confidence motion against them. The non-cooperators including Mahatma Gandhi And Ali brothers were, therefore, forced to call upon the students of the M.A.O. College to leave their alma-mater and joint the national

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1. Tassaduq Ahmed Khan Sherwani. Belong to a Zamindar family of UP and practiced as a barrister at Aligarh before joining the nationalist movement, President UP Provincial Congress 1931(d. 1935).
2. Abdul Majid Khwaja (1885-1962); a contemporary of Jawarhalal Nehru at Cambridge and a Lawyer of Aligarh. He Joined the Congress in 1915 and in 1920 he gave up his legal practice. Six years later, however, he retired from active politics. G.N S.W P-109

movement to make the dream of a free university a reality. Despite threats posed by the authorities and restriction imposed on students not to leave the college, nearly 300 boys came out of it and announced their decision to join non-coperation movement. It was followed by a set of coercive measures. The authorities sought to chill the enthusiasm by stopping the food and water supply, sanitary arrangements and medical aid to the agitating students. When nothing could deter the students the authorities resorted to use of police force in throwing them out of the college. On eviction from premises of the college both the staff and students came out in the open and lingered in tents which Hakim Ajmal Khan, Allama Shabbir Ahmed Uthmani and others, had arranged to be pitched there. Later a few bungalows were rented to house the institution and shelter the striking students whose number was swelling every day.

It was at this juncture that there divergent views came to be expressed by the leaders of the movement. Maulana Muhammad Ali was not in favour of vacating the premises even in the face of police repression, he wished the students to stay on in order to capture the university and liberate it from official control. The fiery poet Maulana Hasrat Mohani (d.1951) and his supporters desired to use force against the police excess. But Hakim Ajmal Khan was among those who adopted a pragmatic approach. Allama Shabbir Ahmed Uthmani. Hakim Ajmal Khan had advocated the establishment of another institution which would be free from Government control. Ultimately their decision prevailed and the Jamia Millia Islamia (National Muslim University) was founded at Aligarh on Friday the 29th October 1920 by Shaikhul Hind Maulana Mahmudul Hasan of Deoband who had just returned from the exile in Malta where he had been interned for alleged involvement in the Silk-letters conspiracy case. Shaikhul Hind had given the charge Allama Shabbir Ahmed Uthmani to write and prepare the presidential address. Accordingly Allama Uthmani prepared it following the advice of Shaikhul Hind. Shaikhul Hind had grown so feeble in health that his presidential address was read out by his dear disciple Allama Shabbir Ahmed Uthmani. In his historical address Shaikul Hind said : (of course, it was prepared by Allama Shabbir Ahmed Uthmani.)

"................ *Comrades, I, with a few of my friends, took a step forward towards Aligarh when I felt that I shall find sympathises in my grief (when has been consuming bones), not in Madrashas and Khanqahs (monastries) but in school and colleges; thus we been able to* *establish intimate relations between two historic centers of learning in India, Deoband and Aligarh ...."*

" The informed ones among you know that my elders never issued a fatwa (of Kufar) prohibiting the learning of any foreign language or the sciences of others peoples. Yes, they did say that the ultimate result of education, as has been generally seen, was that its acquires were dyed deep in the ways of the Christians, were in the habit of showering blasphemous remarks over their religion and co-religionist or turned out to be the worshippers of the Government of the day. Hence they considered it better to remain in ignorant than to acquire to knowledge in such fashion .... ."

" The great leader of our nation have, as a matter of fact, realised the basic need of the Ummat-I-Islamiyah. If the students of the Muslim institutions are taught, were modern sciences, are kept ignorant of their religion, there by forgetting their Islamic and National duties, then such institution became instrumental in weakening the prestige of the Muslims. Therefore, it has been announced that there will be laid the foundation of an independent university which has nothing to do with government

subsidy and interference and whose organisation is based on Islamic principles and national inspirations[1]."

This historic words explain the objectives that led to the birth of the Jamia Millia Islamia, which aimed at producing Muslims with nationalist outlook[2].

It was an event of great significance in the history of India that the Muslim students came out their colleges and gave a led to the founding of similar other educational institution throughout the country.

Hakim Azmal Khan (d. 1927)[3] was appointed the first Amir-e-Jamia (Chancellor) and Mulana Muhammad Ali[4] became the first Shaikhul Jamia (Vice-chancellor) of the Jamia Millia Islamia.

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[1] Shaikhul Hind, Maulana Mahmudul Hasan, Khutba-I-Sadarat Jalsa-I-Iftitah, (29th October 1920), Delhi, 1920, PP-6-9.

[2] Builders of Modern India, Hakim Ajmal Khan, by Jafar Ahmed Nizami, December 1888, PP-153-156

[3] Hakim Ajmal Khan: (1865-1927); Leading Unani Physician of Delhi, President, Indian National Congress 1921. Of a shy and retiring disposition, he commanded great respect among his fellow country men, and his association with the national movement was prestigious.

[4] Maulana Muhammad Ali (1878-1931), Educated at Aligarh and Oxford, Editor The Comrade: interned (1915-1919): one of the Muslim Leaders of the Khilafat Agitation; in jail for sedition (1921-1923); President of the Congress 1923; thereafter dissociated himself from the Congress and attended the First Round Table Conferemce.

Allama Shabbir Ahmed Uthmani
As a Senior Muhaddith of Darul Uloom, Deoband.

Allama Shabbir Ahmed Uthmani was a famous Muhaddith & Mufassir of Darul Uloom, Deoband. In 1325 A.H., he expedited the final Exams of Uloom-E-Arabia Islamia in 'Daura-e-Hadith'. He was the first in this examination standing first in first class from Darul Uloom, Deoband. He was the first personality in the history of the Madrasah, who was appointed as a senior Muhaddith in Darul Uloom, Deoband, Just after the completion of his study in the month of Sawal, 1326 A.H. (1809 AD). He was entrusted the task to teach 'Sihah Sittah' (صحاح ستہ) and other importants books in Higher classes.

Allama Shabbir Ahmed Uthmani as a Sadr-e-Mudarrith of Fathehpur Madrasah (1909-1911 AD), Delhi.

Delhi is the capital of India. As a capital city, there sprang up several Islamic Institutions since the Mugal rule. Among them, Fathepur Madrasah occupied a unique position in Islamic theology. The Secretary of Fathepur Madrasah, Maulavi Abdul Ahad (Proprietor, Mujtaba press, Delhi)appealed the Deputy Rector of Darul Uloom, Deoband, Maulana

Habibur Rahman, asking for an eminent Muhaddith for the post of Sadra Mudarrith of Fathepur Madrasah in 1909 A.D [1].

When Maulana Habibur Rahman was thinking deeply for the purpose, the wide statesmanship, well versed knowledge and unparallel personality of Allama Shabbir Ahmed Uthmani struck his attention to be the most able person to be sent. Accordingly, he was transferred from Deoband to Delhi and joined Fathehpur Madrasah as a Sadra Mudarrth in 1909 A.D./1326 A.H.

Allama Shabbir Ahmed Uthmani was a true follower of Qasim Nanotawi & Mahmudul Hasan. So the duties of Madrasah could not confine him in the Madrasah campus. In Madrasah, he had to teach "Sihah Sittah" (six true books of Hadith) and other books of higher classes. On the other hand he took an active part in various religious programme in and outside of the Madrasah. His reputation flourished in greater Delhi and Northern India.

The information available in Hayat-e-Uthmani suggests that, for better public service, Shaikhul Hind, Maulana Mahmudul Hasan advised

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[1] Hayat-e-Uthmani By Prof. Anwar-ul-Hasan-Sairkuty, P-92.

Maulana Ubaidullah Sindhi to form an organisation. Subsequently "Jamiyat-Ul-Ansar" was formed in 1327 A.H. Allama Uthmani was in the forefront of the organisation which consisted a committee of eight members.

In 1327 A.H. a meeting of Jamiyat-Ul-Ansar was held in Darul Uloom, Deoband regarding the course and curriculum and internal management of the Madrasah. Allama Uthmani came from Delhi to Deoband and placed valuable suggestions before the meeting.

Meeting of Jamiyat-Ul-Ansar

A meeting of Jamiyat-Ul-Ansar was commenced from 11th to 13th Muharram 1328 A.H. for the reformation prevailed in the then education system. 27 members attended the meeting. Allama Shabbir Ahmed Uthmani, Sadra Mudarrith of Fathehpur Alia Madrasah of Delhi also attended the meeting. The meeting accepted few resolutions on the reformation of education system.

On the 8th Rabius-Sani 1328 A.H., another meeting of Jamiyat-Ul-Ansar was held under the Chairmanship of Maulana Ashraf Ali Thanawi In the meeting, Nabab Mohi Uddin, Justice - Bhopal State. Alhaj Sayeed Ahmed, Leautanent of the Nabab of Malerkutla were the pivot of the meeting. Many people including those who were awarded degree (Turban) for the success in course of studies on Hadith were also present in the meeting. Maulana Ubaidullah observes about this meeting:

" حضرت مولانا اشرف علی صاحب نے حضرت مولانا (محمد قاسم صاحب)
مرحوم کی تصانیف کی طرح توجہ دلاتے ہوئے مولوی
سید مرتضیٰ حسن صاحب سے فرمایا کہ مولوی شبیر
احمد صاحب مدرس اول مدرسہ فتحپوری دھلی کو
چونکہ مولانا مرحوم کی کتابوں سے ایک خاص مناسبت
ہے اس لئے میں چاہتا ہوں کہ اپنا عمامہ ان کو دوں - آپ
اس امر کا اعلان فرمادیں - مولوی مرتضیٰ حسن صاحب
نے حضرت مولانا کی اس قدر افزائی کا اعلان فرمایا اس کے

بعد حضرت سلطان العلماء (مولانا محمود حسن صاحب شیخ الہند)
مدظلہم سے اجازت لیکر مولانا اشرف علی صاحب عم فیضہم نے
اپنا عمامہ مولوی شبیر احمد صاحب کے سر پر رکھا [1]

"(Hajrat Maulana Ashraf Ali Thanawi recollects the writings of Quasim Nanotowi & says Maulana Maulavi Sayyid Murtaza Hasan that the head teacher of Fathehpur Madrasah, Maulana Shabbir Ahmed deserves a deep knowledge about the writings of Maulana Quasim Nanotowi. It is for this reason I wish to offer him my Turban, which may be announced in the meeting., accordingly Maulana Murtaza Hasan announces the joyous news, then Maulana Ashraf Ali put his own Turban on the head of Allama Shabbir Ahmed Uthmani after taking a formal permission from the Sultan of Ulama Maulana Mahmudul Hasan.)

This historical honour increased the reputation of Allama Shabbir Ahmed Uthmani. Afterwards another meeting of Jamiyat-Ul-Ansar was held on 12 the Rabi-us-sani 1328 A.H. which were attented by executive members. Allama Shabbir Ahmed Uthmani also participated the said meeting during his service period in Delhi.

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1. Annual Report Of Jamiyat-ul- Ansar, Muharram, 1328AH, PP-59-60.

Delhi to Deoband:

Allama Shabbir Ahmed Uthmani, an able teacher of Fathehpur Madrasah, had been taking part in the various religious and social works since his appointment. The authority of Madrasah looked upon with heavy heart, his participation in such socio-religious programme willfulness. Regarding this, Anwarul Hasan remarks:[1]

"یہی سنہ ۱۹۱۱ء مطابق سنہ ۱۳۲۸ھ کا سال ہے کہ دارالعلوم دیوبند سے
شعبان کے ماہ میں القاسم کا پہلا پرچہ نکلا ہے۔ اور اسی سال
میں دارالعلوم کی تاریخ کا زبردست کارنامہ جلسۂ دستاربندی
ہوا۔ اندریں حالات علّامہ کو دارالعلوم میں بلانے کے سوا اور
کیا چارہ تھا۔ علاوہ ازیں ایک اور وجہ بھی دہلی ترک کرنے پر مجبور
کر رہی تھی وہ تھی آپ کی خوددارانہ طبیعت کہ مولوی عبدالاحد
صاحب مالک مطبع مجتبائی دہلی کے سامنے، جو ان دنوں مدرسہ
فتحپوری کے کُل کلاں تھے علّامہ جھک نہ سکے۔ لیکن مولوی عبد
الاحد صاحب نے جو شکایتی خط مولانا حبیب الرحمٰن صاحب
کو لکھا اس میں انہوں نے تحریر کیا تھا کہ آپ نے ان کو وقت سے بڑا بنادیا ہے۔"[1]

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1. Hayat-e-Uthmani, P-94

(The magazine "Al-Qasim" was published for the first time from Darul Uloom, Deoband in the month of S'aban 1328 A.H. (1911 AD). The historical Turban offering ceremony was convecated in the same year also. What was the solution excepting the bringing of Allama Shabbir Ahmed Uthmani (from Delhi to Deoband) for the cause of internal management? Apart from this, another factor compelling him to leave Delhi, was his wilforce, and his habit of non-flattery, which was not tolerated by the propriter Matba-e-Mujtaba, Maulavi Abdul Ahad, the all in all of the Madrasah. In the Grievencing letter, Maulavi Abdul Ahad complained to Maulan Habibur Rahman that the letter had over estimated him (Uthmani) from the prevailling time and circumstances.)

In one hand the intolerant attitude of the authority of Fathehpur Madrasah, on the other hand the supreme necessity of Darul Uloom Deoband and unanimous demand of his well wishers of Deoband led Allama Shabbir Ahmed Uthmani to come once again in Deoband from Delhi in the month of Sawal 1328 A.H./1911 AD.

Allama Shabbir Ahmed Uthmani as a Shaikhul Hadith of Jamia Islamia, Dabhil (Surat).

Short description of Dabhil:

Dabhil is a small place nearby the port of Surat. In 1326 A.H Maulana Ahmed Hasan Samluki established a Madrasah at Dabhil named Talimuddin (تعلیم الدین),where two teachers were appointed. The classes of the Madrasah were started at first in the Mosque, but within a few days a large building was built for classes. In spite of this, a large Mosque, reading room, library, Hostels, Quarters for teachers and other Administrative buildings were constructed within a short period. In 1939 A.H. Maulana Ahmed Hasan, become the reactor of the Madrasah.

In 1346 A.H. Maulana Ahmed Hasan invited Maulana Anwar Shah Kashmiri, Maulana Shabbir Ahmed Uthmani and other few Scholars in Taliuddin Maddrash. According to his invitation Shah Anwar Kashmiri (d 1933), Allama Shabbir Ahmed Uthmani, Mufti Azizur Rahman (d.1347 A.H.), Maulana Ibrahim Balyawi (d. 1387 A.H.), Maulana Badra Alom Meruti (1898 –1965), Maualana Hifzur Rahman. Mulana Sayeed Ahmed Akbarabadi, Siraj Ahmed, Md. Idris Sukrudowi, Maulana Atiqur Rahman

Uthmani (1901 – 1984) came from Deoband to Dabhil. 275 (two hundred seventy five) of higher classes students also followed them.[1]

The common people of Gujrat under mind the Deobandi Ulamas and call them " Gulabi Wahabi" (گلابی وھابی). But the arrival of the Deobandi Ulama in Dabhil changed the whole situation in the light of Qur'an and Sunnah. The light of knowledge was extended from Deoband to Dabhil and proved itself a parallel institution like Darul Uloom, Deoband.

Factors leading to their departure from Darul Uloom, Deoband to Dabhil:

Towards the beginning of the second quarter of the 20th century, a fluster took place in Darul Uloom, Deoband. Maulavi Gulmuhammad Khan was the in-charge of hostels of the Madrasah. But he did not furnish the necessities of the students, which resulted a conflict between him and the students. The students began to foster several complain against him But the authority remained cooled in talking any action against Maulavi Gulmuhammad Khan. Moreover to stop the students agitation, the authority expelled five leader of the students rather expelled five chief agitators from the Madrasah and directed the hostel in-charge to remain alert. But the expulsion of the students resented most of the students of the Madrasah which brought a unity among the students in the name of "lujnatul Ittehad" (لجنة الاتحاد) with a view to fight unitedly to get their grievances fulfilled. The Madrasah authority declared the union illegal and against the interest of the Madrasah. The union gradually gathered more and more strength and fortunately it got the favour of some senior most teachers like Maulana Anwar Shah Kashmiri, Allama Shabbir Ahmed Uthmani, Maulana Azizur Rahman Uthmani and others. Maulana Kashmiri supporting the demands of the students, delivered two lecture in the Mosque of Darul Uloom, Deoband. During the time of Annual Examination, the students demanded the resignation of the hostel in-charge and started a great agitation. Their demands were posed to the countryman through the dailies. To calm the situation, the Governing Body of the Madrasah met at Thana Bavan instead of Deoband and discussed the problems. The meeting made certain changes in the internal management of the Madrasah. Though the situation was pacified to some extent, but it was not quite germ free. In such moment, in the month of Zilkad – 1345 A.H. Shah Anwar Kashmiri went to Kashmir and from there sent his resignation letter from the post of Sadrul Mudarrithin of Deoband. Later on, he visited Darul Uloom, but did not take any classes. As a result the students union began to boycott classes which continued for ten days. This was the first time strike of the students in the history of Darul Uloom, Deoband. By dint of the selfless services & efforts of Mufti Maulana Kifayatullah and Maulana Ahmed Sayyid of Delhi, the strike suspended for a while.

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[1] Al-Anwar, By Abdur Rahman Kundu, Nadwatul Musannifin, P-198.

In the month of Rajab (1345 A.H.) a meeting of the Governing Body was held which sought the resignation of Maulana Mufti Azizur Rahman Uthmani & Maulana Siraj Ahmed with a view to tranquilise the tense situation. Accordingly they submitted their resignation and with them a few other teachers submitted the same. Allama Shabbir Ahmed Uthmani was one of them.

Publication of Fath-hul-Mulhim:

Allama Shabbir Ahmed Uthmani visited Hyderabad in 1927 (1345 A.H.), before his arrival at Dabhil. The chief aim of this visit to Hyderabad was to get financial patronage to print and publish the interpretation book of Sahih Muslim named, "Fath-hul-Mulhim", two volume manuscripts of which was ready by this time. At that time Nabab Uthman Ali khan, Nizam of Hyderabad, who had a great veneration towards the Ulamas as well as a great patron of learning.

It did not take much time for Allama Uthmani to be the most popular in Hydrabad for his eruditation and his power of oration. The reputation of his philanthropic activities pleased the Nizam of Hyderabad. He was so over whelmed upon the wisdom of Allama Uthmani that the Nizam readily offered him a post of Jurist with salary of Rs 1000/- per month. But Allama Shabbir Ahmed Uthmani rejected the proposal. Lastly, the Nizam fixed a life long pension of Rs. 50/ per month for him and requested to visit Hyderabad atleast once a year.

In 1928 AD (1346 A.H) Allama Shabbir Ahmed Uthmani visited Hydrabad and applied for financial grant for printing and publishing "Fath-hul-Mulhim Sarah Sahih Muslim" with the advice of higher officials of the Religious Affairs Ministry. Accordingly when the application reached to Nawab Mir. Uthman Ali Khan, the letter at once invited him personally and was very much pleased seeing the manuscripts, resulting the grant of Rs. 25,000.0 for publishing Fath- hul-Mulhim in five volumes. He also deputed a person with a monthly salary of Rs. 400/ for the works relating his publications within a period of two(2) years. Unfortunately three volume of Fath-hul-Mulhim were published & the rest of the volumes remained in complete due to his illness & his active participation in the politics.

Later the responsibility of publishing the incomplete volume was undertaken by Mufti Maulana Taqi Uthmani [1] of Pakistan which was hoped to be accomplished soon.

During this time, there survived in Hydrabad a racial clash between the Siah and Sunni. This mutual clash of the two groups ultimately got a great set back by his selfless service, restless-endeavour, farsighted intelligently & his relation with the great personalities. The two Muslim groups ultimately, forgetting their mutual differences, got united. In this regard Quari Tayyib (Vice - Chancellor of Darul Uloom, Deoband) observed in the condolence meeting of Allama Shabbir Ahmed Uthmani as follows:

آپ نے تقسیم ملک سے پہلے اپنی مدبرانہ سیاسی قابلیت سے ریاست حیدرآباد کو اپنے وقت میں بعض مہلک مذہبی فتنوں سے بچانے کی سعی جمیل فرمائی۔ جبکہ اس کے معاملات بھی بہت زیادہ خطرے میں تھے۔ [2]

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1. Chief Justice of Pakistan and the son of Mufti Safi of Deoband.
2. Akbar-e-Madinah, Bijnur, Published 21st Dec'1949.

(Before the participation of the country, He (Allama Uthmani) by his political farsightedness endeavored to rescue the state of Hayderabad from the devastating consequences of the religious conflicts of his time.)

Allama Uthmani as a senior Muhaddith Of Jamia Islamia Dabhil (جامعہ اسلامیہ ڈابھیل)

Allama Shabbir Ahmed Uthmani was appointed in Jamia Islamia Dabhil, an Assistant Shaikhul Hadith (شیخ الحدیث دوم) while Shah Anwar Kashmiri was appointed the First Shaikhul Hadith of the Madrasah (شیخ الحدیث اول)[1]. Allama Uthmani taught Muslim Sarif, Baizawi Sarif and other books of Hadith and tafsir in this Madrasah. At first Allama Shabbir Ahmed Uthmani & Shah Anwar Kashmiri resided in the house of Haji Muhammad of Surat, later on they halted in a big quarter of the Madrasah, built by Mufti Shait of Surat for teachers. His salary was not a fixed amount, but was given rupees one hundred per month for maintenance. It was increased up to two hundred rupees.

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[1] Hayat-e-Uthmani, P-401

Academic institution of Dabhil
(مجلس علمی ڈابھیل)

For the purpose of writing, printing and publishing extreme costly and valuable books, Shah Anwar Kashmiri & Allama Shabbir Ahmed Uthmani, established an institution in the name of Majlis-e-I'lmi, Dabhil. (Acdemic institution of Dabhil). They took their attention to interprete the books of Hadith, fiqh etc. along with their principal duties of teaching in Madrasah. Within a short time, the interpretation of Sahih Bukhari, according to the lecture as delivered in the classes by Shah Anwar Kashmiri, was prepared in the name of "Faizul Bari" (فیض الباری), which was later on published from Egypt. The credit is reserved for Majlis-e-I'lmi-Dabhil.

Allama Shabbir Ahmed Uthmani started to interprete the Holy Qur'an, he completed the valuable work in Dabhil. Some times he sought help and advice in his valuable works from Maulana Shah Anwar Kashmiri[1].

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1. Al-Anwar, P-519

A remarkable incident:

After the death of Shah Anwar Kashmiri, Allama Shabbir Ahmec Uthmani narrated the incident that when he was interpreting the Holy Qur'an in Dabhil and reached the following verse:

وھل اتاك نبؤا الخصم اذ تسوروا المحراب۔ اذ دخلوا على
داؤد ففزع منهم قالوا لا تخف الخ

(Has the story of the disputants reached you? Behold, they climbed over the wall of the private chamber, when they entered to David, and he was terrified of them they said, fear not.)

Hajrat David (داؤد) divided the time of week in various programme. One day for Judgement, one day for family affairs & one day for prayer. In the scheduled day of prayer he shut down doors of the room and watchman were engaged in the gates. One day. suddenly, his privacy was invaded by two men who had obtained access by climbing over a wall. David was frightened at the apparition. But they said: "we have come to seek the justice as king, we are brothers & we have a quarrel, which we wish you to decide."

Regarding the interpretation of this verse, the former commentators described various stories whose are not suitable for a prophet like David [1].

Various confusions arose before Allama Uthmani in this regard. He searched fifteen days for solution of this interpretation. At that time, Shah Anwar Kashmiri had been suffering from diseases, one day at last Allama Uthmani went to Shah Anwar Kashmiri and asked him for a suitable interpretation of the controversial issue. Shah Anwar Kashmiri replied that no doubt there is except some controversy in this verse. Nevertheless. "I remember one hadith, written down in "Mastadrak-e-Hakim" (مستدرک حاکم). With his worse physical condition, he took the mentioned book and after turning some pages, he showed a hadith and told that there lies the most appropriate solution of the controversy. Allama Uthmani read the hadith but could not find good solution. At last seeking permission of Shah Anwar Kashmiri, he brought the book and after the minute observation found fantastic solution which he included in his interpretation book of Holy Qur'an. He completed this valuable work on 9th Zilhajj, 1350 A.H and also continued his writing on Fath-hul-Mulhim in Dabhil.

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[1] Al-Anwar, P.520, and Hayat-e-Uthmani P.40.

Apart from this, Majlis-e-I'lmi-Dabhil has many other great contribution to enlighten the Muslim world. Among the most improtant works printed & published from this institution mention may be made of:

1. 'Muskilatul Quran' (مشکلات القرآن)
1. 'Nafhatul Ambar' (نفحة الانبر) by 'Maulana Yusuf Bannauri' (مولنا یوسف بنوری), Muhaddith of Jamia Islamiyah, Dabhil.
2. Islam & Mujijat (اسلام و معجزات) by Allama Shabbir Ahmed Uthmani- Rabiul Awwal, 1928 AD

Death of Shah Anwar Kashmiri

Shah Anwar Kashmiri served in Jamia Islamia Dabhil from 1928 AD (1346 -1351 A.H.) to 1932 AD as a Sadra Mudarrith. On account of ill health he returned to Deoband & passed away in Deoband on 29th May 1933 and was burried near the Darul Uloom Idgah, (Deoband). After his death, Allama Shabbir Ahmed Uthmani was upgraded as 1st Shaikhul Hadith of Jamia Islamia Dabhil. He began to teach Sahih Bukhari &

Muslim Sarif. The all-round activities of Jamia Islamia, Dabhil went on in full swing under the guidance of the Shaikhul Hadith Allama Shabbir Ahmed Uthmani.

Additional responsibility in Deoband

After the departure of Shah Anwar Kashmiri & Allama Shabbir Uthmani with a group of teachers from Deoband, the governing body of the Madrasah appointed Maulana Sayyid Hussain Ahmed Madani as Shaikhul Hadith & Maulana Tayyib as Muhtamin (Rector). But inside of this, the Governing Body of the Madrasah highly realised the absence of the great personality like Allama Shabbir Ahmed Uthmani. At that time a political conflict was going on between Allama Shabbir Ahmed Uthmani and the patron of Darul Uloom, Deoband, Maulana Ashraf Ali Thanawi Few members of the Governing Body, specially, Hakim Maqsud Ali Khan of Haydrabad and Maulana Munajir Ahsan Gilani created pressure upon Allama Shabbir Ahmed Uthmani to accept the post of Sadra Muhtamim (Chief Rector) of Darul Uloom, Deoband. They also convinced the patron Maulana Ashraf Ali Thanawi to accept their proposal. Though few teachers of Darul Uloom, Deoband raised their voices against the proposal but the majority mambers of the governing body and the well wishers of the Madrasah became very much adament to bring Allama

Shabbir Ahmed Uthmani in Darul Uloom Deoband. As a result of which, Allama Shabbir Ahmed Uthmani was appointed an honarary Sadra-Muhtamim (Chief Rector) of Darul Uloom, Deoband in 1937 AD. Although he was appointed as a Sadra Muhtamim of Deoband but he did not cut of his connection with Jamia Islamia, Dabhil from where he continued his duty of Sadra Muhtamim of Deoband. In the Ramzan vacation he used to come to his homeland and spent the whole vacation as a full time Sadra Muhtamim of Deoband.

In the absence of Qari Tayyib Saheb, Allama Shabbir Ahmed Uthmani did the duties of Muhtamim. About this Qari Tayyib Saheb said in the Annual Report of 1354 A.H.

"احقر کی غیبت (عدم موجودگی) میں بحیثیت قائم مقام مہتمم حضرت
مولانا شبیر احمد صاحب عثمانی کا تقرر کیا گیا تھا۔ مولانا ممدوح اس عرصے
میں دار العلوم کی خدمات میں مشغول رہے اور بعد واپسی کے ڈابھیل
تشریف لے گئے اور پھر اجلاس شوریٰ منعقدہ ۱۳۵۴ھ میں مولانا ممدوح
کا صدارت پر تقرر کیا گیا۔ مولانا ممدوح کا تعلق ملازمت مدرسہ ڈابھیل
سے بھی بدستور باقی ہے۔ اور سال کا اکثر حصہ وہیں گذارتے ہیں۔ ماہ شعبان
میں تعطیل کے زمانہ میں دیوبند تشریف لاتے ہیں۔ دوران غیبت میں

بسلسلہ معاملات مدرسہ مراسلت ہوتی رہتی ہے درمیانی مدت میں شرکت
جلسۂ ہائے شوریٰ وغیرہ کے لئے دعوت وطلب پر تشریف آوری ہوتی
رہتی ہے۔ دوران قیام دیوبند میں دارالعلوم میں تشریف لاتے ہیں اور
معاملات کی انجام دہی میں حصہ لیتے ہیں۔ [1]

(In the absence of poor fellow (Qari Tayyib himself) Maulana Shabbir Ahmed Uthmani was appointed as In-charge Rector. Honourable Maulana maintained the works in Darul Uloom and after my arrival, he went away to Dabhil. The advisory meeting appointed him in 1354 A.H. as Vice- Chancellor (صدر المہتمم). The Hon'ble Maulana took his relation with Dabhil and used to spent maximum time of the year. In the month of Sa;ban on the eve of Ramjan vacation he used to visit Deoband. Communications was done during his absence in Deoband through letters. some times he used to visit Deoband if he was invited by any one and also to attend the meeting of the Governing Body. During his stay in Deoband, he used to come in Madrasah & look about the works of the Madrasah) [1].

At the request of the members of the Governing Body, Allama

1.Annual report of Darul 'Uloom, Deoband, 1354 A H

Shabbir Ahmed Uthmani left Dabhil and engaged himself extremely for the progress and development of the Madrasah in 1361 A.H. Under his endeavour, a road was constructed from Madrasah to Deoband Railway Station. A movement of the Old Boys Association was started under his guidance. Another notable contribution of Allama Shabbir Ahmed Uthmani was the development of Urdu language. Sayyid Moniuddin, Principal, Awrongabad College, proposed to introduce Urdu as parallel language with persian in Darul Uoom, Deoband at a meeting held in 1356 A.H. presided over by Allama Shabbir Ahmed Uthmani. The house accepted the proposal and as a result a resolution was passed to introduce Urdu and a few members were deputed to prepare the course & curriculum. Prof. Anwarul Hasan Sairkuti remarks "

"غور سے دیکھا جائے تو اردو کی ترویج اور ترقی کی تحریک مسلمانوں کی قومی وقار اور کلچر کا سوال ہے۔ دار العلوم ھی میں نہیں بلکہ تمام ھند و پاک میں آج کے دور میں اس کی ترقی نہایت ھی اہم اور مسلمانوں کی زندگی اور موت کا سوال رہا ہے۔ محی الدین صاحب کی ایماء پر ھی سہی لیکن علامہ کی تحریک پر مجلس شوریٰ نے مجلس علمی کو نصاب مرتب کرنے کی خدمت سپرد کر دی۔"1

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1. Hayat-e-Uthmani P-432

(If we deeply examine, we find the progress & development of urdu is the question of national honour and dignity of the Muslims of this sub-continent, Not merely within the campus of Darul 'Uloom, but also in the whole of the sub-continent, the development of Urdu is most essential and a question of life & death of muslim community.) With the direction of Allama Shabbir Ahmed Uthmani the introduction of Urdu in Darul 'Uloom, Deoband was made possible.)

Contemporaries of Allama Shabbir Ahmed Uthmani and his famous students :-

The famous Islamic theologian and the freedom fighter. Allama Shabbir Ahmed Uthmani was born on 10th Muharram, 1305 A.H. (1889 A.D.) and died in 1369 A.H. (1949 A.D.). He worked in Darul Uloom, Deoband, Jamiya Islamia, Dabhil, as a senior Muhaddith, Shaikhul Hadith and Sadra Muhtamim. In this long period, he assoiciated with his most famous fellow collegues namely, Shaikhul Hind, Maulana Mahmudul Hasan, Hakimul Ummat, Maulana Ashraf Ali Thanawi Bukhari-e-Hind. Maulana Anwar Shah Kashmiri, Maulana Habibur Rahman Khan Shirwani, Maulana Habibur Rahman Uthmani, Maulana Sulaiman Nadwi.

Mufti Azizur Rahman Uthmani (d. 1928 A.D.), Maulana Ubaidullah Sindhi (d. 1944 A.D.), Mufti Kifayatullah, Maulana Hussain Ahmed Madani and others. In Political arena, Allama Shabbīr Ahmed Uthmani associated with Mahatma Gandhi, Muhammad Ali Jinnah, Jawarlal Nehru. Maulana Abul Kalam Azad, Liyakat Ali Khan, Maulana Muhammad Ali, Maulana Sawkat Ali. Hakim Azmol Khan, Dr. Ansari and others.

Among his most remarkable and famous Students the following may be mentioned - : Mufti-e-Azom, Maulana Muhammad Shafi, Maulana Ibrahim Bilyawi, Maulana Munajir Ahsan Gilani, Maulana Sayyid Ahmed Akbarabadi,Maulana Sayyid Hamid Uddin, Maulana Habibur Rahman Azomi, Maulana Fakar Uddin Muradabadi, Maulana Muhammad Yousuf Bannauri. Maulana Badra Alom Meeruty, Maulana Siddique Najibabadi. Maulana Manjur Numani, Mufti Ateequr Rahman Deobandī and others,

CHAPTER - 3

In Political Arena

KHILAFAT MOVEMENT & ALLAMA SHABBIR AHMED UTHMANI

Allama Shabbir Ahmed Uthmani was not only a great Muhaddith but also a famous politician. He served in Deoband, Dabhil, worked for Khilafat Movement, took an active part in the formation of Jamiyat-e-Ulema-e-Hind, associated with the Muslim League, formed Jamiyat-e-Ulama-e-Islam and became the Shaikhul Islam of Pakistan.

During the first few years of the second decade of the 20th century, Turkey had to fight wars against Itali first, and later with the Balkan powers. The Balkan war deeply moved the Indian Muslims. "In 1911-12 A.D the Balkan war ensued and as a result of which the tides of hatred to British among Muslims rose the newer heights." [1]. The Ulamas of Deoband were in the forefront.

BACKGROUND OF THE KHILAFAT MOVEMENT

Till 1857, the Indian Muslim has recognised the Mughal Emperor as Imam i.e. both political and religious head. After the deposition of the Mughal Emperor and the growing pressure of Russia upon the Uthmani Empire, the British decided to support Turkey and emerged as the champions of the Muslims. They therefore, encouraged the growth of Pan -Islamic Movement which implied accepting the Sultan of Turkey as the Caliph of all the Muslims.

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[1] Muslims and Freedom Struggle by the Prof. Shah Mohammad, Published By All India Milli Council P.18

When the safety and welfare of the Turkey were threatened by the British during the First World War, Indian Muslims reacted sharply. Anti-British and Anti-imperialist sentiments grew rapidly among the Muslims. The Muslims of India decided to force Britain to change her Turkish Policy.

Beginning of Khilafat Movement:-

A Khilafat committee was formed under the leadership of Maulana Abul Kalam Azad, Hakim Ajmal Khan, Maulana Muhammad Ali and Maulana Sawkat Ali, Allama Shabbir Ahmed Uthmani and others. At this juncture, Mohandas Karamchand.Gandhi, a young Barrister, who has just landed Indian subcontinent with his experience of a period of incessant struggle in South Africa against Imperialism. The Khilafat leaders saw in the personality of M.K.Gandhi, the potentiality of Hindu-Muslim unity in near future and expressed their desires to utilize his personality as an emblem of Hindu Muslim Unity. M.K.Gandhi gladly accepted the opportunity and promised to help the Muslims over the Khilafat issue. The Khilafat agitation was to him an opportunity of uniting Hindus and Muslims as would not arise in a hundred years.

Hilal-E-Ahmar & Allama Shabbir Ahmed Uthmani:-

Hilal-E-Ahmar (Red crescent) is the name of Turks Society. The main object of the society was to help the ill as well as injured person in the war like the Red Cross society. The Muslim of India became very sentimental. With a view to helping the Turks, in November 1912 A.D (Zilhajj 1330 A.H) the classes of Darul Uloom, Deoband were suspended. All the teachers and students toured the country for the collection of money to helps the Turks. Allama Shabbir Ahmed Uthmani visited various part of the country. In the words of professor Anawarul Hasan Shairkuty:-

"علامہ عثمانی بھی بہرحال اسی دار العلوم کے ہونہار اور قابل فرزند تھے وہ کیسے خاموش رہ سکتے تھے۔ چنانچہ آپ نے بھی اس سلسلہ میں کوششیں کی ہیں اور آپ نے جس علاقے میں دورہ کیا وہ کاندھلہ اور مظفرنگر کے دوسرے حصے معلوم ہوتے ہیں۔ محرم سنہ ۱۳۳۱ھ کے ضمیمہ القاسم میں ھلال احمر کے نام سے چندے کی فہرستیں شائع ہوئی ہیں۔

(Allama Uthmani is also an able personality of Darul Uloom, how could he keep himself silent? He tried his best in this matter and toured Kandla & Muzaffarnagar. In the month of Muharram 1331 A.H. a list of doners & and the amount of donation is printed in the additional chapter of Al-Quasim in favour of Hilal-E-Ahmar.) [1]

"اسی القاسم کے ضمیمہ سے معلوم ہوتا ہے کہ علامہ کی معرفت کاندھلے سے ایک رقم تین سو پندرہ روپیہ کی موصول ہوئی ہے۔ جو ۷ر ذی الحجہ سنہ ۱۳۳۵ھ مطابق ۱۸ر نومبر سنہ ۱۹۱۲ء کو آپ کے نام سے اس فنڈ میں داخل ہوئی۔ دوسری رقم ۱۷ر ذی الحجہ سنہ ۱۳۳۵ھ مطابق ۲۹ر نومبر سنہ ۱۹۱۲ء کو مبلغ دو سو آٹھ روپیہ کی آپ کی نام سے درج ہے۔ تیسری رقم ۲۹ر نومبر سنہ ۱۹۱۲ء کو درج ہے جو آپ کی معرفت جمع ہوئی جو دو سو کی رقم ہے"۔

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[1] Al-quasim, (Urdu) May,1913 A D

In the printed list, we find that Allama Shabbir Ahmed Uthmani collected a big amount. Then he visited Buland town for collection. According to an another list of Hilal-E-Ahmar Allama Shabbir Ahmed Uthmani collected Rs 2558.00. Moreover, a meeting was held in Darul Ulocm, Allama Uthmani addressed in the meeting and collected a big amount for Hilal-E-Ahmar.

"محظان لوگوں کے مواعظ اور اس جماعت کے مساعی جمیلہ سے ایک بڑی مقدار جس کا تخمینہ تین لاکھ روپیہ سے کم نہیں کیا جاتا مقامی انجمنوں اور اخبارات کے ذریعے سے بھیجا گیا ہے۔ اس کے علاوہ اراکین دارالعلوم کی معرفت بھی پچھتر ہزار سے زیادہ جمع ہو چکا ہے اور یہ روپیہ عموماً نیشنل بینک کے توسط سے پریزیڈنٹ ہلال احمر قسطنطنیہ کے نام سے پہنچایا گیا ہے۔"

When the mission of Hilal-E-Ahmar started for Turkey, the Muslim all over the country warmly greeted it at evry station. Maulana Shibli Nomani also organized for special greeting. Reaching Istambul, the mission was received by Basim Omar Pasha and other officials of Hilal-E-Ahmar. The Mission worked day & night at different places of Turkey and after serving the wounded and injured persons for six months returned to India on 4th July, 1913 A.D.

After the first World War in 1918, the Muslims were more embittered because the peace proposals had falsified the assurance given to them about Turkey and the Khilafat. They were also worried about the Holy places in HiJaz which it seem to them, would go under the control of non-Muslims. Alarmed at this dark situation, they started organising the Khilafat Movement with it's branches throughout India.

Formation of Jamiyat – Ulama- e – Hind

The Khilafat question brought the Ulama of all shades of opinion on a common platform and for the first time they felt the need of organizing themselves in order to give lead to the Muslims in religious and political matters, they formed Jamiyat Ulama-e-Hind. The Congress had full sympathy with the Muslims and after the Jallianwala Bagh Tragedy (1921 A.D), it planned to lunch mass movement, a common people of action was decided upon a non-violent non co-operation became the joint programme. The Jamiyat Ulama-e-Hind issued a Fatwa duly signed by 925 eminent Muslim persons and sanctioned the programme of non-violent non co-operation. Many of the Ulama as well as common Muslims were lodged in jail. The feeling was so strong that a large number of Muslims took to 'Hizrat (migration) and suffered undesirable miseries.

Maulana Mahmudul Hasan (d. 1920 A.D.) was released from Malta Jail. He was brought to Bombay in the month of June, 1920 and was advised by the Indian British Government not to take part in politics and was persuade to avoid the Khilafatists in Bombay, the H.Q. of Khilafat Movement. But he rejected such official proposal. The Khilafat Committee accorded him a warm reception, presented an address and award the title of "Shaikhul Hind" (شیخ الہند) in recognition, appreciation of his services to the cause of Freedom.

M.K.Gandhi came down from Ahmadabad to Bombay, met with Shaikul Hind and briefed about the political situation of India. Maulana Abdul Bari of Farangi Mahal (Lucknow) was in Bombay to receive him, explained the Joint Khalifat - Congress programme to which he gave support. After a few days he issued his "Fatwa" giving religious sanction to the Non-violent Non Co-operation Movement.

HISTORICAL FATWA OF ALLAMA SHABBIR AHMED UTHMANI

Shaikhul Hind, Maulana Mahmudul Hasan took his step in Darul-Uloom, Deoband in 26th Ramjan, 1338 AH (June, 1920 AD). By his name, a Fatwa was published, supporting the non-violent non co-peration movement when he was asked regarding the validity of the Fatwa from various corners. Saikhul Hind entrusted three of his disciplines namely Maulana Hussain Ahmad Madani, Maulana Kafayat-Ullah and Maulana Shabbir Ahmed Uthmani with the task of preparing the Fatwa with reasons of validity. Three of them submitted their papers and in reply he said:

"چنانچہ تینوں حضرات نے قلمبند فرمایا اور حضرت نے تینوں کے جوابات ملاحظہ فرماکر حضرت مولانا شبیر احمد صاحب کے جواب کے بارے میں فرمایا جواب تو ماشاء اللہ سب ہی بھتر اور جامع ہیں لیکن بھائی میں اگر لکھتا تو وہ اس کے قریب ہوتا جو شبیر نے لکھا ہے۔"[1]

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1. H.E.U. P.204

It is cleared from the above remark that the Fatwa issued by the name of Shaikhul hind was prepared by Maulana Shabbir Ahmed Uthmani. This Fatwa made silent all the Muslim opponets including the critics of Aligarh Muslim University.

REACTION OF FATWA:

After the circulation of the historic Fatwa, all the students of Calcutta Alia Madrasah came out in support of Non Co-operation Movement. A decision was made to form another independent prestigious Madrasah. As a result, a Madrasah was opened in the Na-Khuda Mosque of Calcutta[1]. Besides, there was a country wide turmoil to break all ties with the Britishers and the fever of liberty mounted its peak. In this regard Allama Shabbir Ahmed Uthmani said in his comments :-

"*The Khilafat Movement created such an upheaval that it is difficult to find its peer in history, The slogan of Khilafat and Non-Cooperation was echoed from every nook and corner of the country. It may be said that such chiverly and excitement was not witnessed by the Sky of this land after 1857 revolution.*"

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1. Risalah Darul Uloom, May 1956, p.8.

The Khilafat conference asked Muslims not to join public celebrations of Allied victory and held out threats of boycott and Non co-operation if the British did not do justice towards Turkey. Maulana Abul Kalam Azad, Maulana Akram Khan and Fazlul Hoque. prime minister of Bengal toured Bengal supporting the cause of Khilafat as well as Hindu-Muslim unity.

The Ulamas of Darul Uloom, Deoband nad Nadwatul Ulama. Lucknow travelled supporting the cause of Khilafat in northern India Shaikhul Hind visited almost all the famous cities of India in the last few months of his life with his broken health.

Allama Shabbir Ahmed Uthmani remained with him as his right hand in all the meetings. He addressed too and interpreted the lecturers of Shaikhul Hind.

Maulana Sayed Ahmed Akborabadi (Principal, Calcutta Alia and Proffesor as well as Dean of Theology Department, Aligarh Muslim University) wrote his view in "Burhan" january. 1950 as follows:

"حضرت شیخ الہند رحمۃ اللہ علیہ کے مالٹا سے آنے کے بعد آپ (مولانا
عثمانی) نے ۱۹۱۹ء کے آخر اور ۱۹۲۰ء کے شروع میں سہارنپور، غازی پور، لکھنو،
بنارس، کانپور، علیگڑھ اور دھلی کے بڑے بڑے اجتماعات میں حضرت شیخ
الہند کے ترجمان کی حیثیت سے جو بلند پایہ تقریریں کیں انھوں نے ملک
کے گوشے گوشے میں مولانا عثمانی کی عظمت و برتری کا سکہ بٹھا دیا۔" [1]

(After his (Shaikhul Hind Maulana Mahmudul Husan) return from Malta, he (MaulanaUthmani) addressed in the large gathering of Sharanpur, Gazipur, Lucknow, Banarash, Kanpur, Aligarh and Delhi. From the last part of 1919 to the first of 1920 AD. an interpreter of Shaikhul Hind which elevated the excellency and greatness of Maulana Uthmani throughout the every nook and corner of the country.)

Shaikhul Hind appealed the Muslim to follow the lead of the Khalifat Congress leaders and work for the success of the Non –

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1. Burhan- January 1950.

Co-operation Movement. He did it inspite of his serious illness and against the wishes of his well wishers. He died in 1920 in Delhi and was burried in Deoband by the side of Maulana Qasim Nanwatawi.

"Early in 1920 a joint Hindu-Muslim deputation met the viceroy, who frankly asked it (deputation) to give up hope. Another deputation to England followed. But the Prime Minister, Liyod George Curtly told it that Turkey would not be treated differently from the defeated Cristian powers. The terms of the treaty of severes were known in the middle of May 1920. Turkey retained constantinople but was severely reduced in size and population. Very soon there after the Khalifat question also became unimportant. Mustafa Kamal Pasha had come to power in Turkey and in November 1922 the Sultan was stripped off all political power. Kamal Pasha set about modernizing Turkey and setting it up as a secular state. The Khilafat was thus abolished"[1].

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[1] Freedom struggle by,Bipin Chandra p-14.

FREEDOM MOVEMENT & JAMIYAT ULAMA-E-ISLAM

BIRTH OF FREEDOM MOVEMENT:- The British came in India for business purpose with due permission from Mughal Emperor. Afterwards they fought with Siraj-Ud-Daula (1733-1757), the Nawab of Bangal at Plassey in 1757 and the bettle of Buxure, 1764 made the British masters of Bengal, Bihar & Orissa. These two battles laid the foundation of British Epmire in India. Gradually they snatched away the mastery of the whole of India.

Lord Dalhousie (1848-57) annexed the Indian states by the application of the "Doctrine of lapse". He deprived many royal families of their titles and pensions. As a result a large number of princes and land owners who felt aggrieved joined the 'Sepoy Mutiny' of 1857. The mutiny of 1857 was regarded as the 'first war of independence'.

The British plundered the rule of India from the hands of Muslims, so the latter tried their level best to regain the power with this intention, the far sighted Ulamas of India established religious-political institutions in

Deoband, Sharanpur, Muradabad, Naginah (Bijnore) in 1867 after the ten years of unsuccessful uprising of 1857. The guiding spirit of these venture Maulana Mohammed Qasim Natnatawy who has been seen already in the better field of Shamati in 1857.

The aims and objectives of Darul `Uloom, Deoband:-

We came to know about the aims and objectives of Darul `Uloom, Deoband from the valuable reply of Saikhul Hind, Maulan Mahmudul Hasan, when he was asked by the administrative authority of Darul `Uloom, Deoband to keep himself away from politics. He ignored the suggestions and said "Did our revered teacher (Qasim Nanatawy) found this Madrasah only for educational purposes? It was founded in my presence and as far as I know, one of its main objectives was to compensate the losses in 1857. Those interested only in education are free to do so as they like. I do not want to be an obstacle in their way, but I stand for these objectives which the founder of the Darul `Uloom had in view for whose achievement he worked hard [1] ."

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[1] The Deoband School and the demand of Pakistan by Ziya- Ul- Hasan Faruqi, p-59.

The role played by Darul `Uloom, Deoband in religious, social and political life of the Indian Muslims can be interpreted in terms of the Aims and Objectives that lay behind the actions of its founders during the days of the rebellion's. Shamli and Deoband are as a matter of fact the two sites of one and the same picture. The difference lies only in the weapons. Now the sword and spear were replaced by the pen and the tongue. There at Shamli in order to secure political independence and freedom for religion and culture, resort was made to violence, here at Deoband a start was made to achieve the same goal through peaceful means.

CONTRIBUTION OF DARUL ULOOM TO THE FREEDOM STRUGGLE

Hundreds of students who came to Deoband and studied under the care of Maulana Qasim Natnatwy (مولانا قاسم نانوتوی), Maulana Mahmudul Hasan, Maulan Habibur Rahman Uthmani, Maulana Shabbir Ahmed Uthmani and others. After finishing the courses they carried with them a new spirit of struggle and sacrifice.

Saikhul Hind was fully aware of the strategy position of the tribal frontier and know that the North West Frontier could be roused up easily against the British provided the sturdy people of the area were organised for a common cause. The success of his programme also demanded a well-knit organisation of the Muslims in India. It was a dangerous game and as the Government of India kept a watchful eye in Deoband. the activity was to be carried with caution and in secret.

Saikhul Hind was also convinced of the necessity of bridging the Gulf that existed between and Deoband and had a desire to see 'Ulama' and the western educated Muslim intelligentsia on the same platform. By recognizing the ability of Maulana Abul Kalam Azad and Maulana Muhammad Ali, he showed the willingness of the Deobandi group to accept the lead of non-Deobandi peoples. And, as he was not working only for the freedom of the Muslims but also of the country, he went forward and made a liasion with the Hindu revolutionaries [1]

JAMIYATUL ANSAR AND ALLAMA SHABBIR AHMED UTHMANI:

In 1909 AD Shaikhul Hind, Maulana Mahmudul Hasan organised the ' Jamiyat-ul-Ansar', an association of the old boys of Deoband and deputed Maulana 'Ubaidullah Sindhi' (1872-1944) [1] one of his most trusted and old students, to carry on its organisational functions. Allama Shabbir Ahmed Uthmani was an active member of Jamiyat-ul-Ansar.

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[1] Syyid Muhamad Miya, OP Cit. P 130

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1. Ubaidullah Sindhi was born of a Sikh parentage in a village of Punjab. Whilst yet a boy, he rebelled against his family religion and accepted Islam. According to his own accounts two books, 'Tunfat-ul-Hind', of another Muslim convert, 'Ubaidullah, after whom Sindhi named himself 'Taqwiyat-ul-Iman' of Shah Ismail Sahid, had a revolutionizing influence upon his young mind and encouraged him to renounce Sikhism. He left his home at the age of fifteen, reached Bharchondi (Sindh), got access to a circle of a Sufi, Hafiz Muhammad Siddiq, and became his Murid'. After a short stay with his 'Pir' he proceeded to Bahawalpur where he studied few elementary Arabic books It was here that he was informed of the Darul Ulloom, Deoband He at once left Bahawalpur and came to Deoband (1889). At Deoband he remain very close to Shaikhul Hind who acquinted him with the writings of Shah Waliulla and Qasim Nanawtawi. He was also initiated in the politico-religious spirit underlying the Darul-Uloom. After his graduation he went back to Sindh and started his career as a teacher. In 1908 AD he was called back to Deoband and was entrusted with the programmeme of Jamiyat-Ul-Ansar. He left India in 1915 on a special; mission and was forced to lead a life of exile for more than twenty years During the years of his banishment he lived in Afganistan, U.S.S.R. Geneva,Turkey and Hijaz and studied the situation abroad with an open eye. In the U.S.S R, he saw a new world emerging from the ruins of Tasardom and in Turkey he found the old order giving place to the new The Arab revolt of 1916 and the Arab nationalist aspirations afterwards gave a rude shock to his Islamism and when he returned to India in 1939, his approach to Indian politics was nationalist-secularist rather than Islamist He had left India as firebrand agitator and an organizer of revolutionary activities; he came back as a thinker During the last phase of his life he attempted to philosophize his nationalism in terms of " a special Muslim social theory ..... derived from Shah Waliullah of Delhi. " He was a supporter of the Indian National Congress in so far as it represented the Indian Natioalism but he was very critical of "Gandhism" and lamented the misfortune of India that Gandhiji, besides being a political leader was a religious leader also.

It is strange that the actual programme of the Jamiyat-ul-Ansar is still unknown. Maulana Ubaidullah Sindhi and Maulana Hussain Ahmed Madani (d.1957) who are considered the most authentic reporters about the movement led by Shaikhul Hind, make only casual references to it and do not threw any light on the aims and objectives of this organisation. It seems however, that the idea was to lay the foundation of an organisation composed of the graduates of the Darul Uloom who could be mobilized in the time of need. When Jamiyat-ul-Ansar was formed, at that time Allama Shabbir Ahmed Uthmani was serving at Fathehpur Madrasah of Delhi. Inspite of this he was included as an executive member. Sometimes he visited Deoband to attend the meeting of Jamiyat-ul-Ansar. Jamiyat-ul-Ansar played an important role against the British Government of India with the co-operation of the students of Darul

Uloom, Deoband.After the death of Shaikhul Hind, Allama Shabbir Ahmed Uthmani became the disciple of Hakimul Ummat Maulana Asraf Ali Thanwai [1]. In the political affairs now he followed the footprint of his spiritual leader.

The Role of Jamiyat-ul-Ulema in Freedom Movement: -

The Jamiyat-ul-Ulema-e Hind was founded in the wake of Khilafat Movemet in 1919 A.D. This movement was unique in many respects; but it was more unique in that, for the first time, it brought the Ulama of all shades of opinion on common platform and induced them to organise themselves into religious political body to guide the Muslims of India in their religious and political matters. It also made bridge between the Ulama and the Western educated Muslim intelligentsia i.e. Deoband & Aligarh.

1.Born at Thana Bhavan (district Muzaffar Nagar ,U.P.), Ashraf Ali wsa a Faruqi from the side of his father Haji Abdul Haque and Alavi from that of his mother. He lost his mother at the age of 5 and was brought up by his father who was a man of intelligence and substance, Ashraf Ali was chosen by his father for religious education and was sent him to Madrasah at Merrut to study Persian, Arabic and became Hafiz. Subsequently he was admitted to Darul Uloom, Deoband for theological studies At the age of 20, he acquired prominence for his intelligence, application, knowledge and eloquence. Ashraf Ali then accompanied his father for Haj. He performed his second Haj in1892. He became disciple of Imdadullah-Muhajir Makki of the Naqsbandia order. Ashraf Ali settled at Kanpur and began teaching Madrasah Faiz-e-Aam. His sermons became very popular and brought hime wide renown. He spent 14 years in Kanpur. In 1315 A.H, Ashraf Ali returned his place of birth and resided there. He died on July 1343 A D.

According to Maulana Ashraf Ali Thanwai, the freedom struggle was going on right way under the leadership of Maulana Mahmudul Hasan. Under his leadership, the struggle was in favour of the Muslim and Islam. After his death, (1920), the leadership of the freedom movement went away in the hands of non-Muslims. He thought that the movement under the non-Muslims would never be in favour of Muslim & Islam. So he advised his colleagues and followers not to join in such movement under the leadership of Congress. He opined that, under the British rule minorities (Muslims) were exploited and oppressed. After their departure, it would increase. So he felt the necessity of separate abode for Muslim where they would rule the country according to Qur'an & Sunnah maintaining the religions works freely. So he supported the Muslim League and advised his followers to help Muslim League.

PARTITION OF INDIA

India: - India is multinational, multiracial, multilingual & multi religious sub-continent. The present independent countries like Pakistan and Bangladesh were associated with India before independence (1947).

The country was divided into two sovereign powers as India & Pakistan in 1947.

Background of the partition of India

It is from Muslim, that the British snatched the reign of Indian political power and as such the later always viewed Muslims with suspicion. The zeal of liberty was intense among Muslims and hence the British wanted to curve the political aspiration of the Muslims by hook or by crook. With this end in view measures and let loose a reign of terror among the Muslims. Lord Mackulayus report is still a vivid record of British pathetic attitude towards Muslims. But all this coercible measure, instead of dampening the Muslims spirit aggravated it. One obstacle in the way of squeezing the Muslims political aspiration was the Holy Qur'an & the Hadith, which is a source of constant inspiration for Muslims and inspire the preachers of the Holy Qur'an and the Hadith mainly the Ulema inspired Muslims towards Jihad which is an often repeated them in the Holy text & the Hadith. Thus in 1803 A.D Shah Abdul Aziz (d. 1823) [1] son of Shah Waliullah issued the historical Fatwa (declaration) which identified India as Dar-Ul-Harab [1].The disciples of Shah Abdul Aziz united under the leadership of Syeed Ahmed Roy Barlawi and Shah Ismail Sahid who organised a plan the Jihad programme. In 1831, a battle was fought between the Mujahid in 1310 consisted of 900 soilders and the British consisted of 20000 soldiers and as a result of which Syed Ahmed Roy Barlawi and Shah Ismail Sahid died in the battle of Balakot. But inspite of the Muslim defeat and death of the Muslim leaders, from Balakot, near Peshawar to Bahadurpur in Bengal agitated religious thought was reeling round the obligation of waging.

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[1] Shah Abdul Aziz was the eldest son of the famous scholar Waliullah of Delhi. For about 60 years he lectured in favour of seminary Madrasah-I-Rahimiya where students and scholars came from far and near He is the author of several works, the most well known being Thubai-Asna-I-Ashiana

The aftermath of 1857 was more severe for the Muslims than for the Hindus. About Muslims writes Jawarlal Nehru, "were considered more aggressive and militant, and therefore, the heavy hands of the British fell more on the Muslims than on the Hindus [2].

1. Dar-ul-Harab -A country where the dominance of non-Muslim prevailed and where the principles and policies differ in a major way with that of Dar-ul-Islam. There is a great relaxation for Muslims regarding thus private as well as public life This organisation and its movement was not stopped It is paid that, in later years the so called Secoy Mutiny (1857) and the other freedom movements which continued to fight against the British up to 1947are considered to be the successful tree of the seed laid by Syed Ahmed Barlawi.

2 Autography of Jawaharlal Nehuru P 458.

Maulana Abul Kalam Azad had himself joined the league, while yet a boy at its first session in 1906. It should be noted that the Muslims were heavily depressed by the British rule in Northern India. Their price and self respect was further hurtened when the vernacular was substituted for Persian as the court language.

The technique of British rule in India was to encourage the fissiparious tendenciesarising from religion and provincialism. The British Government wanted to divide Hindu and Muslim communities for better ruling of the country.

Hence in 1906, some of the high British officials engineered a Muslim deputation to the Vice-Roy, Lord Minto, to promote & the cause of Muslim Separatism. Encouraged by the Success of the Muslim deputation Nawab Salimullah Khan of Dacca founded the Muslim League in 1906 A.D. in course of time, a new generation of educated Muslim came to the front and secured control of the Muslim League. Their attitudes towards the congress was friendly which brought them close to it. In 1916 booth the Congress and the Muslim League held their respective sessions at Lucknow and bridged the gulf between the two communities. The rising tide of nationalism which carried the Hindu Muslim leaders into the same camp was viewed with anxiety by the diehard bureaucracy. Both the Hindu and Muslim leaders fought against the British in the Khilafat issue.

The Nehru Report was published in1928 A.D creating a lot of controversy over the alleged representation of Muslim. This report demanded " Dominion status" for India. Despite for the brouhaha, the congress accepted the Motilal Nehru Report, as a result, the feelings of Muslims were tremendously hurt. Muhammad Ali. Showkat Ali, Muhammad Ali Jinnah and others began to think to separate out from the Congress. In this way, the Nehru Report proved to be the detrimental to the Hindu-Muslim unity [1]. The Muslim League askance at this report and Mr. Jinnah parted company with the Congress.

According to the Government of India Act 1935, the provincial election was held in 1937. The Muslim League performed badly even in pre-dominantly Muslim dominated provinces. Congress Ministries were formed in seven out of the eleven provinces and coalition Ministries were formed in Sindh & Assam. It was only in Bengal and the Punjab that the

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[1] Muslims and the Freedom Stuggle by Prof. Shah Mohammad,P 21,22.

Muslim League formed the Government . The Phenomenal success of the congress alarmed Mr. Jinnah. He expected that Congress League coalition Ministries would be formed in all provinces.

But the congress refused to form coalition unless the league merged itself in the Congress party. To this proposal of the Congress. the League refused to agree. Mr. Jinnah openly declared "Muslims can expect neither justice nor fair play under Congress Government". The cunning British ruler was playing various ticks to make disunity between Hindu & Muslim.

There were mass scale resentment on the discriminatory rule of the congress government. It was published in the "Dawn", "Mansur" in the fifty to sixty volumes serially that in the two and half years rule of congress, the Muslims were mercilessly oppressed and humiliated. The anti-Muslim schemes like the Wardha Scheme, Buddha Mandir Scheme, which refused Muslim Interest, religious tenets and glorious Muslim history were vehmently opposed by all Muslim organisations. The organisations had appealed to the Congress Ministries for the withdrawal of such discriminatory schemes, but it proved fruitless.

These developments lead to a feeling among the Muslims about the doubtful intention of the Hindus to control the power and to enjoy the same, which ultimately resulted in grave polical crisis. The majority of the Muslims accepted the view and began to rally round the league.

In the central and provincial election of 1945, the Muslim League succeeded greatly. Behind this victory, there is a great contribution of Allama Shabbir Ahmed Uthmani.

Maulana Nasrullah Khan, Editor "The Tasnim" claimed about the contribution of Allama Uthmani in the elections as follows: -

"اس میں کوئی شبہ نہیں کہ تحریک پاکستان کو مسلمانوں میں مقبول بنانے میں اور بھی کئی عناصر کارفرما تھے مگر اس تحریک کو مذہبی تقدس بخشنے والی ذات تنہا مولانا شبیر احمد عثمانی کی تھی۔ اگر وہ بھی ادھر نہ آجاتے تو عام مسلمانوں کو یہ یقین دلانا مشکل تھا کہ یہ تحریک مذہبی درجہ رکھتی ہے"

(Undoubtedly to make the Pakistan Movement acceptable to the common Muslim and to give this movement a religious shape, Allama Shabbir Ahmed Uthmani deserves unparallel personality. Had he not participated the movement, it would have been very taugh to ascertain the belief to the Muslim that the movement was guided by the religious outlook)[1].

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[1] Akbar-e-Tasnim P 20 Dec 1949

THE LAST PHASE OF THE STRUGGLE

In August, 1945 Mr. Churchill fell from power and the Labour Government headed by Mr. Atlee took office. He announced the dispatch of the Cabinet Mission to discuss with Indian leaders as to the best way in which political power could be transferred to the Indian's hand. The Mission held a series of conference with the Congress and the Muslim League delegates. The Cabinet Mission rejected the Muslim claim for a separate constituent Assembly and a separate state, but it tacitly conceded the two nation theory of the by grouping the provinces on communal lines. Apart from maintaining the unity of India the cabinet delegation accepted the principles of the league.

Lord Wavel formed an interim Government with Pandit Nehru as Vice-president (2nd Sept,1946). Five league nominees entered into the interim Government. The absence of co-operation made the interim Government. bi-partisan rather than a real coalition. Worse still the league refused to join the constituent Assembly and so far as to declare that it was not a properly constituted body and its proceeding and decisions were invalid and Ultra vives.

The new British Government called at the leaders of three major communities in London to solve the political crisis of India. Pandit Nehru. Mr. Jinnah & Sardar Baldew Singh were the representatives of the communities, who attended the London conference. Mr. Jinnah demanded Pakistan time and again in the discussion and convinced the Government.

In March 1947 Lord Mount Batten, the last Viceroy of India. succeed lord Wavell. In his borad cast of 3rd June, 1947, from Delhi Radio Station. he announced Pakistan and declared the British decision to divide India into two parts. In this way Pakistan came into existence.

Meeting of Allama Uthmani and Mr. Jinnah: - The Muslim League High Command met in Delhi on 9th June 1947 and accepted the division of Punjab and Bengal. On the 11th June Allama Shabbir Ahmed Uthmani met Mr. Jinnah and discussed regarding the boundary, basic principles of the constitution. Mr. Jinnah requested him to visit Selhet and North

Western frontier province and to campaign in favour of Muslim League before the referendum.

Allama Shabbir Ahmed Uthmani visited the frontier province and addressed a series of public meetings in Pashawar, Banu, Khuat, Hajarah etc. The common people were in favour of Congress. But after his tour, the public opinion was changed in favour of Pakistan.

The referendum was continued from 6th July to 17th July 1947. In this referendum 2,89,244 voter casted their votes in favour of Pakistan while 2874 voter casted in favour Congress i.e. India.

Maulana Jafar Ahmed Uthmani visited Selhet and campaign in favour of Muslim League. The referendum was held on 6th and 7th June 1947 and Muslim League defeated Congress over 50,000 votes.

Maulana Jafar Ahmed Uthmani writes:-

"میں نے اس کامیابی پر نوابزادہ لیاقت علی خان کو مبارک باد دی۔ انہوں نے جواب دیا کہ "اس مبارک باد کے آپ زیادہ مستحق ہیں۔

Flag hoisting of Independent Pakistan:- The flag hoisting of independent Pakistan is a historical event. Who will hoist the honourable flag? Mr. Jinnah selected Allama Shabbir Ahmed Uthmani for this work. Allama Shabbir Ahmed Uthmani recited the following verse before hoisting the flag and hoisted it by the name of Allah. The verse is as follows:-

"قل اللّٰهم مٰلك الملك تؤتي الملك من تشاء وتنزع الملك ممن
تشاء وتعز من تشاء وتذل من تشاء بيدك الخير۔ انك على
كل شيء قدير"

(Say: O Allah! Lord of power (and rule) thou giveest power. To whom then pleasest. And then strippest off power. From whom pleasest then enduest with honour whom Thous pleasest and Thou bringest low whom thou pleasest; In thy hand is all good.)

At the flag hoisting ceremony in Karachi Mr. Muhammad Ali Jinnah, Prime Minister of Pakistan Liaquat Ali Khan, Union Minister Sradar Abdul Rab and other leaders & officials were present. They received salam, (salutes) from the regiments.

Regarding the flag hoisting, the famous English News Paper 'Pakistan Times' reported as follows:

"The flag of the newly born state of Pakistan was unveiled in Karachi by Maulana Shabbir Ahmed Uthmani and at Dacca by Maulana Zafar Ahmed Uthmani."

Allama Shabbir Ahmed Uthmani as a Member of constitution framing committee of Pakistan

On the eve of Independence, Allama Shabbir Ahmed Uthmani migrated from Deoband to Karachi on 6th August,1947 (18th Ramjan 1366 A.H.) with a view to take part in the flag hoisting programmeme as well as meeting of the Constituent Assembly.

A meeting of the Constituent Assembly of Pakistan was held on 10th August 1947 in Karachi by the direction of the Governor of un-divided India, Lord Mount Batten. The constituent assembly of Pakistan comprised those members of the constituent assembly of un-divided India who were elected from areas, which constituted Pakistan. When it was inaugurated on 10th August, the total number of the Assembly was 69.

The meeting of the Constituent Assembly started with the recitation of the Holy Qur`an by Allama Shabbir Ahmed Uthmani which become a tradition later on to recite the Holy Qur`an in the meeting[1].

In the first day of the meeting Mr. Mandal presided over the meeting, but from the second day Mr. Jinnah, the president of the constituent Assembly presided over the meetings.

The Indian Independence Act of 1947 which recognised the independence of India and divided her into two Dominions allowed full liberty to the Constituent Assembly of each Dominion to frame and adopt any constitution without reference to the British Parliament. Lord Mount Batten addressed the Pakistan Legislative Assembly on 14th August, 1947 and thanked the new country on behalf of the British Government. As if it is a formal handing over the power. On the next day, the last Friday of Ramjan 1366 A.H Mr. Jinnah sworn as Governor General of Pakistan with his cabinet members[2].

Allama Shabbir Ahmed Uthmani was a member of the constituent Assembly of Pakistan as a representative from a constituency of the then

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1. Burhan, Delhi, April, 91, p 26.
2. Tarikh-e-Azadi by Farque Akhtar, p 304.

East Bengal (Bangladesh). He tried his level best to pass laws that the main principles on which the constitution of Pakistan would be based were Qur'an and Sunnah. To this end, he toured the whole country and created public opinion. He challenged the Indipendent Pakistan Government in a meeting held in Dacca to take any risk to made Pakistan, an Islamic state [1].

In the meeting of the constituent Assembly, the first and the most difficult task faced by framers of the constitution was to decide the exact role of Islam in the state. "It was generally agreed that Pakistan should become an Islamic state, but there was no agreement as to the precise meaning of the term 'Islamic State'. This caused longstanding controversy between the Wester-educated politicians and Ulama. Maulana Shabbir Ahmed Uthmani an oustanding Alim and the president of the Jamiyat-ul-Ulama-e-Islam completely by-passed the inaugural speech of Jinnah to the constituent Assembly. Uthmani reminded the Muslims that Islam had never accepted the view that religion was a private affair between man and God and as such had no bearing upon the social or political relations of human beings" [2].

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1. Presidential address of Allama Shabbier Ahmed Uthmani in Dacca Feb. 1947,p.7.
2. Constituent Assembly of Pakistan Debate (C.A.P D) vol. V p 44

Allama Uthmani referred to a letter written by Mr. Jinnah in November, 1943 to Pir Sahib of Manki Sharif (a religious leader of North Western Frontier Province) in which he reported to have stated that the Muslim dominated constituent Assembly would frame laws in accordance with the Shariah and the Muslims would no longer be compelled to abide by un-Islamic laws.

The objectives of the resolution which was introduced by Prime Minister Liaquat Ali Khan on 7th March, 1949 was to embody the main principles on which the constitution of Pakistan was to be based. It began with these words. "In the name of Allah, the Beneficent, the Merciful and proceeded to state that 'Sovereignty over the entire universe belongs to God and that authority delighted by Him to the people of Pakistan is a sacred trust. The resolution envisaged a sovereign independent state exercising, it's powers and authority through the chosen representatives of the people in which the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam shall be fully observed, and where Muslims might lead their lives in accordance with the Islamic teachings[1].

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[1] Politics and Constitution Making in India and Pakistan by B P Baruah P 158

In the constituent Assembly Debate Mr. Liaquat Ali emphasised that Pakistan was created because the Muslims of the sub-continent wanted to lead their lives in accordance with the teachings and traditions of Islam in order to demonstrate to the world that Islam provided panacea to the many ills from which the life of humanity had suffered. Allama Shabbir Ahmed Uthmani stressed that the Islamic state was the first political institution in the world, which enunciated the principles of referendum installed a caliph (head of state) elected by the people in place of the king.

The objectives of the resolution was debated for five days. During the debate, the Muslim members with the exception of Iftikar Uddin described the resolution as the corner stone of the New Constitution. Iftikar Uddin did not find "any thing very extra-ordinary in the resolution". He deplored its failure to guarantee political, social and economic justice. Qureshi Zafrullah Khan (Foreign Minister) and Dr. Mahmud Hussain did not like the western concept of separating religion from politics and stressed the need for religion as a small force linked to politics. Allama Shabbir Ahmed Uthmani asserted that Islamic state could bring about the desired changes in the society by employing methods, which were quite distinct from the authoritarian methods as practised in the communist countries.

At last the resolution was passed by the Assembly on 12th March 1949 AD and for the time being the constitution of Pakistan came into force.

CONTRIBUTION IN RELIGIOUS FIELD.

Allama Shabbir Ahmed Uthmani was born in a religious family brought up in religious atmosphere and served in religious institutions. Just after the fulfilment of his student life, he was appointed as Senior Muhaddith in Darul Uloom, Deonad and served in 'Jamia Islamia in Dabhil as Vice-Principal from 1927 to 1935, served in Darul Uloom, Deoband as Sadra Muhtamin from 1935-1943, though he kept his relation with Jamia Islamia, Dehbil as Shaikhul Hadith upto 1946 AD. In the interim period he served in Fatehpur Madrasah of Delhi from 1909 to 1911 AD (1326-1328 AH).

In the midst of his pre-occupation with scholarship, he found time to cultivate religious culture and remained engrossed in the field through out his life.

Besides the scheduled duty of teaching, Allama Shabbir Ahmed Uthmani took an active part in the Khilaphat movement, collected money to help the Turks, attended the meetings of Jamitul Ansar and read his own thesis, participated in the meetings of "Jamiyat-Ulama-e-Hind" inspired the formation of "Jamiyat-Ulama-e-Islam".

Allama Shabbir Ahmed Uthmani sat before the Aryans in Karachi as debator organised by "Jiaul Islam Association" on 22nd Ramjan 1329[1] He succeeded in the debate and formed a unit of "Jamiyat-ul-Ansar" in Karachi.

Regarding the contribution of Allama Shabbir Ahmed Uthmani in religious filed Ahsan-ullah Fahad Fallahi said: [2]

"آپ کی ساری عمر دین اسلام کی خدمت میں گذری۔ آپ ایک مفسر، ایک محدث اور ایک جانباز مجاہد تھے۔ آپ نے اسلام کی تعلیمات عام کرنے کے لئے مختلف کتابیں لکھی۔"

His whole life was spent in the service of Islam. He was an iterpretor of the Holy Qur'an, a traditionist and an excellent fighter to protect Islam. He wrote a large number of books to make the Islamic

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1. Al-Qasim, Sawal, 1329, P.5.
2. Burhan, March, 91, P.11.

education universal. The explanation of the Holy Qur'an and Muslim Sarif are the brilliant in this respect. His written accounts are given below:

1. *"Tafsir-e-Uthmani"* (تفسیر عثمانی) :- Among his written books, Tafsir-e-Uthmani has been accepted most by the people. If Tafsir-e-uthmani is studied, it is really understood that, indeed the Holy Qur'an has revealed as guide line of mankind, while it is read, it appears that as if the ray of light rests in the eyes and the whirlpool of joy fills the heart with grandeur.

2. *"Fath-hul-Mulhim"* (فتح الملهم) :- Amongst the most notable books in Islam, Muslim Sarif occupies the third after the Holy Qur'an and Bukhari Sharif. Allama Shabbir Ahmed Uthmani wrote its interpretation in three volumes, by which, the depth of width and welversed knowledge of the writer is traced.

3. *"Sarah Urdu Bhukhari Sarif"* (شرح اردو بخاری شریف) :- Another most notable works of Allama Shabbir Ahmed Uthmani is the interpretation of Sahih Bukhari in Urdu, which is an ocean of

knowledge regarding the contents of Hadith. Recently it is published from Karachi in the name of "Fazlul Bari".(فضل الباری

4. *"Al-Islam"* (الاسلام) :- Al Islam, a small book written by Uthmani, which composed of 86 pages. In this book he discussed mainly the existence of Allah, His oneness, Angels Devils symptom of prophets etc. He wrote this book in 1328 A.H/April 1911 AD and read it in the meeting of "Mu-Tamirul Ansar at Murabad.

5. *"Qur'an ki-Hukumat"* (قرآن کی حکومت) :- This is a small booklet & was compiled for presidential address on the eve of Punjab State Ulama-e-Islam conference held on January 1946 in Lahore. In this book he described the terrible condition of Arabs in the sixth century, where tyranny, infidelity, ploytheism, disobedience have scattered into wings in every corner of the country. In such darkness the prophet of Allah came and advanced his gracious hand towards the Arabs, but they presented him stones in return of it. A small group of people accepted Islam. The Qraish tried their best to exhaust the bright light, but the light increased its power

day by day. The prophet had an aim to implement the commands of Allah in this earth and at last he succeeded in his goal.

6. *"Islam Awar Mujizat"* (اسلام اور معجزات) :- On the request of Shah Anwar Kashmiri, Maulana Shabbir Ahmed U<u>th</u>mani wrote this small book, where he discussed about miracles of prohets precious works of pious man, laws of nature and its mutual relations in the light of Q`ran & Sunna with logical proofs.

7. *"I`jazul Qur`an"* (اعجاز القرآن) :- This is a detailed booklet consists of more than two hundred pages and published from Darul Uloom, Deoband in 1342 A.H. In this book Allama Shabbir Ahmed U<u>th</u>mani proved that the Holy Qur`an is the message of Allah. He discussed in this book about the revelation of the Holy Qur`an, the illetaracy of the prophet, the literary value of Holy Qur`an & its supremacy, the teachings of Qur'an etc.

8. *"Al-Ruhu-Fil-Qur'an"* (الروح في القرآن) :- A tiny book published from Jamia Islamia, Dabhil in Sa`ban, 1350 A.H. by Allama

Shabbir Ahmed Uthmani. He wrote it on the discussion of human soul in the light of the Qur'an.

9. "*Al-Miraju-Fil-Qur`an*" ( المعراج في القرآن ):- Another small but important book compiled by Allama Shabbir Ahmed Uthmani was "*Al-Miraju-Fil-Qur`an*". Here he discussed about the defination of Isra (اسراء) and Miraj (معراج) of the prophet Muhammad. He also gave in this book the appropriate and accurate reply to the doubting questions of the people regarding the incident happened in the night of ascent i.e " ليلة المعراج ".

10. "*Al-Aqlu-wal-Naqlu*" (العقل والنقل):- The author. Allama Shabbir Ahmed Uthmani wrote in this book a comparative accounts between correct thinking and precious references, the appearances of conflicts and differences of opinion. He also described the method of taking correct decision at the time of crisis. This book was published in 22nd Rabi-us-sani 1333 A.H from Darul Uloom, Deoband.

11. "*Hadya-e-sunniya*" (ھدیہ سنیہ) :- In this book, Allama Shabbir Ahmed Uthmani discussed about the true existence of four schools of Islam (i.e. Hanafi. Shafi. Maliki & hanbali) and their logical existence inspite of their difference of opinion. The writer also discussed some important questions, about the existence of Heaven and Hell. This book was published from Darul Uloom, Deoband on 20th Rabi-us-sani 1336 A.H.

12. "*Mas'ala-e-Taqdir*" (مسئلہ تقدیر) :- This book is originally a lecture delivered by Allama Shabbir Ahmed Uthmani in the teaching of Sahih Bukhari in classes of Jamia Islamia, Dabhil. In the later course of time, he moderated the collected lecture prepared earlier, added something new in design of book. After his death this book was published from Karachi in Muharram, 1371 A.H. In this book Allama ShabbirAhmed Uthmani discussed about fate, views of different schools upon it, different doubt and its solutions etc.

13. "*As Shihab Lirajmil Khatifil Murtab*" (الشهاب لرجم الخاطف المرتاب).- Allama Shabbir Ahmed Uthmani wrote in this book the faith of

Gulam Ahmed Qadiani and his followers. In this book he had attempted to show from the Qur'an, the sunna, the ijma and Qayas that is in Islam the punishment for apostasy (irtidad) is death. (This book is published in September 1924 AD (1343 AH).[1]

14. *"Tahqiqul Khutba"* (تحقیق الخطبہ) :- In this pamplet Allama Shabbir Ahmed Uthmani replied all the question raised by Khaja Abdul Haye, Prof. Jamia Millia Islamia, Delhi, that the lecture of Jum'a should be in the regional language. In his reply Allama Uthmani wrote the above book and cancelled all the arguments raised by the opponents.

15. *"Taqlid-e-Shaksi"* (تقلید شخصی) :- It deals regarding the imitation of a particular person under the light of the narration's of Sahih Bukhari and was published in Sawwal 1358 AH. This small booklet is compiled by Mufti Muhammad Safi following a lecture of Allama Shabbir Ahmed Uthmani.

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[1] Pakistan from Jinnah to Zia by Mohammad Munir, P 66

LAST PART OF HIS LIFE.

Allama Shabbir Ahmed Uthmani was a great Islamic theologian and freedom fighter of India. He participated in the Khilafat Movement, Non co-operation Movement and visited different places to collect money from the people to help the Turks. The Nationalist Muslim Leaders supposed that Aligarh had already been anglicized, so they felt the necessity to establish a national institution in Aligarh. With this end in view, Shaikhul Hind, Maulana Mahmudul Hasan had entrusted to his dear disciple Allama Shabbir Ahmed Uthmani to prepare the Presidential address of the inaugural function of the proposed national University. On Friday, the 29th October in 1920 A.D. Jamia Millia Islamia (National Muslim University) was founded in Aligarh by Shaikhul Hind Maulana Mahmudul Hasan and the Presidential address was presented by Allama Shabbir Ahmed Uthmani before the nationalist Indian Leaders [1].

During the Non Co-operation Movement, thousands of Indian Awardees and title holders returned their award and titles to the British Government. Foreign articles and goods were banned and the Government Courts were boycotted. On June 1920, a "Fatwa" was prepared with the hints of Shaikhul Hind, Maulana Mahmudul Hasan by Allama Shabbir Ahmed Uthmani[1] which was signed by the 925 renowned religious scholars where in the British Government was challanged. The religious scholars also passed their demands at the helm of the Congress session held at Gaya and kept on preaching that every sort of co-operation extented to the Raj is sin from the religious point of view[2].

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[1] Naqs-e-Hayat, by Maulana Hussain Ahmed Madani Vol – II, p. 256 and Ulama-e-Haq by Maulana Mohammad Mia, Vol – I, p.213.

Allama Shabbir Ahmed Uthmani propagated the Muslims to boycott the Council/Assembly and succeeded in his mission, while Maulana Sulaiman Nadawi contradicted it and advised the Muslims to continue to be in the Council and Assembly.

In 1928 A.D., the Nehru Report was published. The report created a lot of cotroversy over the alleged representation of Muslims. Despite opposition of the brouhaha, the Congress accepted the Nehru Report. As a result, the feeliings of Muslims were tremendiously wonded. Maulana Muhammad Ali, Maulana Sawkat Ali, Muhammad Ali Jinnah and others began to think to get themselves disassociated from the Congress because of its indifferent attitude towards the cuse of Muslims. Thus the Nehru report proved to be the detrimental to the Hindu Muslimunity

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1. Risial Darul Uloom, May. 1956, p.8.
2. Muslims and the Freedom Stuggle by Prof. Shan Mohammad, 1997, New Delhi, p 21.

Maulana Ashraf Ali Thanawi was a supporter of Muslim League from its inception. Most of his associates and disciple such as Allama Shabbir Ahmed Uthmani, Maulana Tayyib, Muhtamim, Darul Uloom, Deoband, Maulana Mufti Safi, Maulana Jafar Ahmed Uthmani, Maulana Sayyid Asgor Hussain, Maulana Rasul Khan, Maulana Muhammad Idris Kandlawi were also supporter of Muslim League. Allama Shabbir Ahmed Uthmani became the President of Jamiyat-e-Ulama-e-Islam, formed in October, 1945 in Calcutta, which was in favour of Muslim League[1]. Allama Shabbir Ahmed Uthmani worked seriously in favour of Muslim league from the platefrom of Jamiyat-Ulama-e-Islam.

On the 30th December 1945 A.D. Allama Shabbir Ahmed Uthmani presided over the Muslim League Conference held in Merrut. He also participated and presided all the conferences of of Jamiyat Ulama-e-Islam and Muslim League, namely Punjab State Jamiyat Ulama-e-Islam Conference, held on 20th to 27th January 1946, meetings of Ajomgarh on 18th may 1946, meetings of Bombay on 12th March 1946, Kanpur Conference of Muslim League, Delhi Convention of 1946 etc. In the central and provincial election of 1945 the Muslim Succeeded greately, behind this victory there is a great contribution of Allama Shabbir Ahmed Uthmani.

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[1] Reported by Dr.Md. Yahya Tamizi.

Allama Shabbir Ahmed Uthmani migrated for good from Deoband to Karachi on the 6th August 1947. He participated of the meeting of the Constituent Assembly of Pakistan on the 10th August 1947 A.D. For the first time. he stayed for a few weeks at the house of a Minister of Sindh. Mr. Muhammad Ayyub. then at Mr. Muhammad Hayyat of Merrut.

After the Independence in 1947 A.D. the Flag of independent Pakistan was hoisted formally by Allama Shabbir Ahmed Uthmani in Karachi at the presence of a glaxy of national leader – among them. Qaid-e- Azom, Muhammad Ali Jinnah, Prime Minister of Pakistan, Liyakat Ali Khan. Union Cabinet Ministers and others.

CHAPTER – 4

His Works As a Scholar of Quranic Sciences

ALLAMA SHABBIR AHMED UTHMANI AS A SCHOLAR OF QURANIC SCIENCES

The Holy Qur'an:-

The Qur'an is the treasury of Arabic literature. It represents according the most widely professed Muslim belief. a collection of divine message conveyed to the Prophet through the angel Gabriel (جبریل) : was revealed through the piece-meal over a period of about twenty three years. It consists of one hundred and fourteen chapters (سورۃ) of which ninety three were revealed in about thirteen years at Makkah (613 A.D) and twenty one in the remaining ten (623 A.D.) at Madinah.

The Makki chapters deals with the most important part of the prophets mission, namely belief in the existence of God. His oneness His apostles, His angels and the day of judgement. The language of these chapters is impossionate, marked by prophetic feoournance consisting of short, rythmic verses, rich in similes and metaphors

The Madani chapters are mainly concerned with legislation religious rights civil as well as military and comments on and has references to the prophets war and other incidents. In them theological dogmas and ceremonial regulations relating to the institution of public prayer, fasting, pilgrimage and the sacred months are laid down. They moreover, contain laws prohibiting wine, pork and gambling, fiscal and military ordinances relating to alms-giving (زکوٰۃ [1]) and holy war (جہاد [2]) civil and criminial laws regarding homoside retaliation theft, usury, marriage, divorce, adultery, inheritance and the freeing of slaves. The language of these chapters embodied in plain of which the sentences are long and style for less rhetorical.

The Qur'an is the first book compiled in Arabic when he (prophet Muhammed) was forty years old, Muhammed became convinced . It became the nulleus of all the religious and philological sciences cultivated by the Muslims. such as the science of jurisprudnce (علم الفقہ), the sciences of inheritance (علم الفرائض) , the science of rhetoric (علم البیان). It indirectely influences other branches of literature. It preserved and standardized the Arabic language.

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[1] Zakat is the 4th duty enjoined to a Muslim It is not Just a form of charity or alms giving, the literal and simple meaning of Zakat is purification The technical meaning of the term 'Zakat designates the annual amount in cash or kind which is to be paid by every well to do Muslim

[2] Jihad an effort or strife, Jihad is an all round struggle in the way of Allah

Collection and compilation of the Holy Qur'an

The Holy Qur'an was revealed to the prophet Muhammad,over a period of more than twenty two years. When the prophet received a divine message, he recited it to such of his companions as were present, and they committed it to memory. Besides the ordinary companions, there were also special recorder of the verses known as the Katibut-al-wahyi (کاتب الوحی), who put them down on leafless palm- branches, stone slabs, ribs of sheep and camel etc. The process of revelation stopped about three months - exactly eighty one days before the death of the prophet.

During the life time of the prophet, a huge number of his companions committed to memory the whole of Holy Qur'an. There was no necessity to compile it for preservation.

During the Khilafat of Abu Bakr (632-634), a good number of qurra & rememberer of Holy Qur'an (حافظ القرآن), lost their life in the battle of at Yamama (12/633 A. D.) specially at Bir Ma'una [1]. Foreseeing in this recurring loss of the qurra an extenction of the Holy Book, 'Umar pressured Abu Bakr to collect and preserve it. Accordingly Abu bakr appointed Zaid ibn Thabit. as convenor of the collectors of the Holy Qur'an who had been one of prophets recoders of the revelation to collect the scattered parts of the Qur'an and put them together, Zaid and his companions collected the whole from various sources, compiled into a book and put under the custody of Abu-Bakr and after his death were entrusted to the prophet's wife Hafsa, the daughter of Umar [1].

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[1] Introductroy chapter of the interpretation of Holy Qur'an by Abdullah Yushf Ali.

A ccording to another, authentic report, the califh had confined the great task of collection to a commission of no less than seventy five people of whome twenty five belonged to the Quraish and fifty to the Ansar.

It also appears from this report that the commission that no part of it remained on other stuff.

A dengerous situation arose during the resign of the third caliph "Uthman Ibn Affan" (644/655), Islam had spread far and wide. The Arab had learnt the Qur'an from different companinons, many of whose readings differ from one another. During the military expedition in Armenia, the soldiers of Syria, Al-Iraq and some other places happened to meet in one camp and listen to the different readings prevalent amongst them. They become to condemn one another even charged with Kufr, disbelief etc.

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[1] Al-Faruque by Shibli Numani. p. 324-25.

The caliph, Hajrat, Uthman came to know textual variations of the Holy Qur'an. With a view to control such variations among the Quran-teachers, Uthman sent for the collection which was in Hafsha's possession and appoionted a committee of four consisting of Zaib ibn Thabit and three young Qurashis. According to another report, the committee consited of twelve members, including 'Ubayy ibn Ka'b and Zaid ibn Thabit. They set about the task in right earnest, arranged the chapters in descending order. Nine copies of this edition were made and sent, except one which was retained at Al-Madina, to the capital cities. Under a caliphal order all other copies of the Qur'an were collected and burnt or washed with a sollution of hot water and vinegar. The official compilation of the Qur'an took place most probably about 30 A. H./650 A.D[1]

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1. Short Encyclopedia of Islam by H.A.R. Gibb and T.H. Kramers, P.558.

Necessity of commentary:- The Qur'an can not be properly understood without the help of a suitable commentary. not because of difficult words, but mainly because of the fact that the majority of its verses are invariably bound up with context and a background.

Tafsir, explanation, commentary, a term applied to commentaries on scientific and philosophical works as an alternative to sharh (شرح) in theory and practice - in short,exegesis of the Qur'an is known as Tafsir[1].

In Islam, the word "Tafsir" means particularly the commentaries on the Qur'an and the science of interpreting the sacred book. This branch of learning entitled " علم الكلام و التفسير " is a special and important branch of Hadith.

Kinds of commentary

Commentaries are of two kinds : They are either traditional like those of Ibn Jarir Tabari (310 H.), Qurtabi. Ibn Kathir etc. or wholly rational like those of Abu Muslim Nishapuri, Bukhari, Raghib Isphani. Imam Razi of Nishapur, Mudarik etc. But a commentary comprising a careful balance of reason and traditional authority in which the traditions

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1. The Oxford encyclopedia of the modern Islamic world by Oxford University press. 1995 volume IV. P 169

are thoroughly tested by the principles of evidence and reason, and reason is itself free from the Tyrany of Plato and Aristotle was never achieved in Islam except by Allama Ibn Taimiya (علامہ ابن تیمیہ) and Hafiz Ibu Qayyum. The Ulama who followed tradition, became hopeless victims of Jewish Folklore, while those who preferred reason lost themselves in the toils of Greek extravagances. Their commentaries were based upon truth, reason and wisedom.

During the Abbasid period the Greek and European philosophers attacked Islam in various phase; particularly in the Holy Qur'an. A large number of interpreter of Holy Qur'an stood up and replied all the charges. Among them Allama Razi & Imam Gajjali are remarkable.

Various Urdu Commentaries :- A good number of commentator interpreted the Holy Qur'an in Urdu to fulfill the necessity of time. Among them the most famous commentators are Shah Waliullah (d.1150), Shah Abdul Quadir (d.1802),. Shah Rafiuddin (1804 A. D.), Maulana Ashraf Ali Thanawi, Sir Sayyid Ahmed Khan, Maulana Abul Kalam Azad, Dr. Nazir Ahmed, Allama Shabbir Ahmed Uthmani, Abul Mazid Daryabadi (English and Urdu), Sayyid Abul Ala Maududi, Maulana Abdul Haque, Maulana Ahmed Reja Khan etc.

Unique position of Tafsir-e-Uthmani

Among the Urdu translation and interpretations of the Holy Qur'an, the translation made by Maulana Mahmudul Hasan and interpretation made by Allama Shabbir Ahmed Uthmani, occupied the highest rank in several fields. This work is uncomparable in sense, rhetoric and eloquence, ideal and mental. Allama Uthmani fulfilled a great necessity of time interpreting the Holy Qur'an. This interpretation contains unparallel historical, Jurisprudence and linguistic values. It is beneficial for both the scholars as well as common people.

This interpretation is welcomed and praised by the erudites of India and abroad. It has been published several times from India Pakistan, Bangladesh, Hongkong, Saudi Arabia.

The Government of Saudia Arabia took a plan to print and publish the Holy Qur'an for the propagation of the Book of Allah into most of the languages of the world. To implement the directions of the Custodian of the two Holy Mosques (خادم الحرمين الشريفين), The presidency of the Islamic researches, Ifta, call and Gudience printed and published tafsir-e—Uthmani from Saudi Arabia.

A COMPARATIVE STUDY IS MENTIONED BELOW TO CLEAR THE STYLE AND CHARACTERISTICS OF THE SCHOLARLY NOTES AND COMMENTARIES OF ALLAMA SHABBIR AHMED UTHMANI WITH OTHER COMMENTATORS.

(1)

Ustad Abdullah Yousuf Ali was an widely recognised and revered Egyptian scholar. His interpretation of the Holy Qu'ran was referred and consulted as an authentic and correct one by the Presidency of Islamic Researches, IFTA, Call and Guidance of Saudi Arabia for writing the commentary in English of the Holy Qu'ran printed and distributed throughout the world .

"قل ھو اللہ احد - اللہ الصمد - لم یلد ولم یولد - ولم یکن لہ کفوًا احد -

(پارہ ۳۰، سورۃ اخلاص)

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Ustad Abdullah Yousuf Ali.
ترجمہ و تفسیر - تو کہہ وہ اللہ ایک ہے - اللہ بے نیاز ہے - نہ کسی کو جنا نہ کسی سے جنا اور نہیں اسکے جوڑ کا کوئی - یعنی جو لوگ اللہ کی نسبت پوچھتے ہیں کہ وہ کیسا ہے، ان سے کہہ دیجئے کہ وہ ایک ہے جس کی ذات میں کسی قسم کے تعدد اور دوئی کی گنجائش نہیں - نہ اس کا کوئی مقابل، نہ مشابہ، اس میں مجوس کے عقیدہ کا رد ہو گیا جو کہتے ہیں کہ خالق دو ہیں - خیر کا خالق "یزداں" اور شر کا "اہرمن" نیز ہنود کی تردید ہوئی جو تینتیس کروڑ دیوتاؤں کو خدائی میں حصہ دار ٹھہراتے ہیں - الخ	Translation – Say : He is Allah. The one; Allah, The Eternal, Absolute. He begtteth not, nor is He begotten, And there is none like unto Him. Interpretation : The nature of Allah is here indicated to us in a few words, such as we can understand. The qualities of Allah are described in numerous places else where. Here we are specially taught to avoid the pitfalls into which man and nations have fallen at various

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	**Translation and interpretation made by Ustad Abdullah Yousuf Ali.**
(Those who ask about Allah, say them, He is one, in which there is no provision in any kind of excess, opposite and equal.The faith of fire worshippers were condemned through it, they said that there are two creators: creator of good (...یزداں.) and creator of bad اھرمن. (according to the faith of Jarasturian). Instead of it, through which driven away the faith of Hindus who shared thirty three crores of gods with the One-ness of Allah. The interpretation of صمد is done in many ways. Tabrani after maintaining all the ways said that –	times in trying to understand Allah. The first thing we have to note is that His nature is so sublime, so far beyond our limited conceptions, that the best way in which we can realise Him is to feel that He is a personality. "He" and not a mere abstract conception of philosophy. He is near us; He cares for us; we owe our existance to Him. Secondly, He is the One and only God, the Only One to whom worship is due; all other things or being that we can think of are His creatures and is no way comparable to him. Thirdly, He is Eternal, without beginning or end, Absolute, not

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	**Translation and interpretation made by Ustad Abdullah Yousuf Ali.**
"وكل هذه صحيحة وهي صفات ربنا عز وجل هو الذي يصمد اليه في الحوائج و هو الذي قد انتهى سؤدده وهو الصمد الذي لا جوف له ولا يأكل ولا يشرب وهو الباقي بعد خلقه -(ابن كثير) (All the meanings are correct and all these are the glory of our Lord towards Him, all the necessities returned that is we all dependent upon Him, He is not dependent upon any body. The absolute qulaities of Allah demolished here the faith of those ignored who thought the existence of any spirit having absolute qualities beyond Allah. Moreover it has demolished the faith of the Ariyans	limited by time or place or circumstance, the Reality. Fourthly, we must not think of Him as having a son or a father, for that would be to import animal qualities into our conception of Him. Fifthly, He is not like any other person or thing that we know or can imagine. His qualities and nature are unique.

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	**Translation and interpretation made by Ustad Abdullah Yousuf Ali.**
according to whom, though Allah created the Universe, but He is in need of both the element (مادّہ) and spirit (روح), which have original existence. Nobody has begotten from Allah and He is not begotten. It retreated the faith of those people, who believed that Hajrat Masih (I'sha) and Hajrat Ujair are the sons of Allah and Angels are the daughters of Him. Moreover it has withdrawn the faith of those people who supposed Hajrat Masih or any other personalities as their Lord. Everybody knows that Hajrat Masih was begotten from a	

Translation and Interpretation made by Allama Shabbir Ahmed Uthmani	**Translation and Interpretation made by Ustad Abdullah Yousuf Ali**
pious lady that is Mariyam, so how he can be a Lord ? As Allah has no companion, then how He would be the father of twins. that is Hajrat Masih and Ujair. This verse retreated the faith of those people who shared mankind in some of qulities of Allah. As for example we find in the books of Jews that once a fighting was fought between Allah and Hajrat Yakub (Jacob) and Yakub defeated Him (العياذ باللّٰه - We seek protection from Allah.)	

(2)

Dr. Najir Ahmed Dehlwai occupied a high position in Urdu and Arabic literature. He was a scholar among the five in Urdu, said Mehdi Hasan Dr. Abdul Haque, (بابا اردو)Secretary Urdu Development Board. Ram Babu Sakesena (Department of the History of Urdu Literature) parised Dr. Najir Ahmed and his interpretation of the Holy Qu'ran.

The critics opined that the translation and interpretation of the holy Qu'ran is the best one among the works done by Dr. Najir Ahmed. On the other hand , his interpretation was criticised by Maulana Ashraf Ali Thanawi and pointed out some faults writing a separate book named

The Ulamas of Nadwa pointed out fifty objections in his interpretations which are available in the book Hayatun Najir (حیاۃ النذیر).

" اللّٰه الذی یرسل الریاح فتثیر سحابا فیبسطه فی السماء کیف
یشاء و یجعله کسفا فتری الودق یخرج من خلله - فاذا اصاب به من یشاء
من عباده اذا هم یستبشرون - وان کانوا من قبل ان ینزل علیهم من قبله
لمبلسین - فانظر الی اثر رحمة الله کیف یحی الارض بعد موتها - ان ذالک
لمحی الموتی - وهو علی کل شئ قدیر - (پارہ ۲۱ سورۃ روم رکوع ۵)

(Allah is He who sendeth the winds so that they raise clouds and spreadeth them along the sky as pleaseth Him, and causeth them, and when He maketh it to fall on whom He will of His bond man, lo! they rejoice; Though before that, even before it was sent down upon them, *they were indespair. Look therefore, at the prints of Allah's mercy (in creation) how He qucikeneth the earth after her death. Lo! He verily is quickener of the Dead and He is able to do all things).*

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	**Translation and interpretation made by Dr. Najir Ahmed**
۱ہ پہلے فرمایا تھا کہ مقبول اور مردود جدا کر دیئے جائیں گے۔ منکروں پر ان کے انکار کا وبال پڑے گا۔ وہ اللہ کو اچھے نہیں لگتے۔ اب بتلاتے ہیں کہ اس کا اظہار دنیا ہی میں ہو کر رہے گا۔ کیونکہ اللہ کی عادت اور وعدہ ہے کہ مجرمین و مکذبین سے انتقام لے اور مومنین کاملین کو امداد و اعانت سے دشمنوں پر غالب کرے۔ بیچ میں ہوا کا ذکر اس واسطے آیا کہ جیسے باران رحمت کے نزول سے پہلے ہوائیں چلتی ہیں اسی طرح دین کے غلبہ کی نشانیاں روشن ہوتی جاتی ہیں۔ ۲ہ یعنی پہلے کسی طرف اور پیچھے کسی طرف اسی طرح دین بھی پھیلائے گا چنانچہ پھیلا دیا۔ ۳ہ اسی طرح جو ایمانی اور روحانی بارش سے منتفع ہوں گے وہ خوشیاں منائیں گے۔ ۴ہ یعنی پہلے سے لوگ ناامید ہو رہے تھے حتی کہ بارش	ہ بادل کے اصل یہ ہے کہ وہ ایک طرح کے بھاپ ہے جو آفتاب کی گرمی کی وجہ سے ہر ایک گیلی اور سیلی چیز اور خصوصاً سمندر سے پیدا ہوتی ہے۔ پھر ہوا بحکم خدا بھاپ کو اڑائے پھرتی اور اوپر کی سردی پا کر وہ بھاپ پانی ہو کر برستی ہے بعینہ ایسی صورت ہے جیسے دیگچی میں پانی گرم کرو اوپر سے دیگچی کو ڈھک دو تو گرمی پا کر پانی سے بھاپ اٹھے گی اور ڈھکنی سے لگ کر بوندوں کی شکل میں ٹپکے گی مگر شروع سے اخیر تک یہ تمام تصرفات خدا ہی کے حکم سے ہوتے ہیں ورنہ سمندر اور سیلی اور دھوپ اور ہوا سبھی چیزیں ہوتی ہیں اور برسات اور جاڑا دونوں موسم سوکھے گزر جاتے ہیں۔ الخ

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Dr. Najir Ahmed
آنے سے ذرا پہلے تک بھی امید نہ تھی کہ مینہ برس کر ایسی چہل پہل ہو جائے گی۔ انسان کا حال بھی عجیب ہے۔ ذرا دیر میں ناامید ہو کر بیٹھ جاتا ہے پھر ذرا سی دیر میں خوشی سے کھل پڑتا ہے ره یعنی چند گھنٹے پہلے ہر طرف خاک اڑ رہی تھی اور زمین خشک، بے رونق اور مردہ پڑی تھی ناگہاں اللہ کی مہربانی سے زندہ ہو کر لہلہانے لگی بارش نے اس کی پوشیدہ قوتوں کو کتنی جلد ابھار دیا الخ	The origin of cloud which forms from sea with the help of sun rays. then wind by the order of Allah spreads them (steam) in the sky The vapour mixing up coldness forms cloud and then it falls as rain As for example we see drops of water in the inner portion of the cover when we cook water. All these transformations are done by the order of Allah.
Allama Shabbir Ahmed Uthmani at first said that, beloved and unbeloved persons will be devided. The curse of Allah will fall upon the infideal one. He dislikes them. Then he said that His dislikeness will be brought to light in this world, because it is His habit and promise that He will take revenge from the vicious and liars and make the perfect believers victorious upon the enemies.	Having all these that is sea, steam, sun rays and wind, some times of the summer and winter passed away without rain. This punisnment is due to the disobey of His slaves He stops His mercy. In this situation, the earth remains as dead, where nothing produces But after rain the earth becomes alive and crops grow up, this condition of land is compared with alive How beautiful it is!

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Dr. Najir Ahmed
1. The description of wind comes in the midst for this reason as the grace of Allah flew before wind, likewise the sign of the victory of religion grows and falls. 2. That is it (wind) flows hither and thither, likewise triumph of religion flows. 3. In this way, the people will enjoy rejoice who will be benifitted by the rain of faith and soul. 4. From the beginning people become hopeless till the rain come, after its coming they enjoy rejoice. Likewise people sometime sat hopeless but after a while they enjoy rejoice. 5. That is a few hours ago dust rose every where land becomes dry, dead, after the rainfall it becomes	

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	**Translation and interpretation made by Dr. Najir Ahmed**
alive and grows its invisible strength. You think the some condition in case of the favour of Allah the heart of a dead man got the spirit and in His land ظهر الفساد فى البر والبحر becomes alive after its death, it will be seen in every side, the sign of the grace of Allah and His religion which have been in dead condition.	

(3)

The eminent scholar, journalist and writer of Urdu Maulana Abdul Mazid Daryabadi (b.1892AD – d.1977AD) interpreted the Holy Qur'an both in Urdu and English languages, which mark out a place for him among the notable scholars of modern age. With a view to compare the method and style of both the commentators-Allama Shabbir Ahmed Uthmani and Maulana Abdul Mazid Daryabadi, here we cited an example.

والعصر ہ ان الانسان لفی خسر ہ الا الذین امنوا
وعملوا الصلحت وتواصوا بالحق وتواصوا بالصبر۔
(پارہ ۳۰، سورۃ عصر)

Translation and interpretation made by Maulana Abdul Mazid Daryabadi	**Translation and interpretation made by Allama Shabbir Ahmed Uthmani.**
1. By the time, (through the ages, where in man is the author of the undoing) is any unlimited extent of time, during which people pass away and become extinct. (Lane's 'Arabic-English lexicon', 8 vols.) 2. Verily man (who employs himself in acts of disobedience)	لہ عصر زمانہ کو کہتے ہیں یعنی قسم ہے زمانہ کی جس میں انسان کی عمر بھی داخل ہے [illegible] [illegible] یا قسم ہے نماز عصر [illegible] کی جو کاروباری دنیا میں خاص [illegible] اور سفر دن کے لحاظ سے نہایت [illegible] کا وقت ہے (حسن کرے حضور ۳

Translation and interpretation made by Maulana Abdul Mazid Daryabadi	Translation and interpretation made by Allama Shabbir Ahmed Uthmani.
is in loss. 3. But not those who belive and work righteous deeds (i.e those who intellect and will both are attened to perfect discipline. In the Aristotelian phraseology, moral choice is nothing but will consequent on Deliberation. The reason must be true and the will right to constitute good moral choice, and what the reason affirms the will, must persue (Aristotle's Ethics, VI:2, P.163), and enjoin upon each other the truth (i.e the true doctrine) and enjoin upon each other stead fastness, (i.e preserverence and constancy in good works and righteousness)[1]	سے ارشاد فرمایا کہ جس کی نماز عصر فوت ہوگئی گویا اس کا سب گھر بار لٹ گیا) یا قسم ہے ہمارے پیغمبر کے زمانہ مبارک کی، جس میں رسالت عظمیٰ اور خلافت کبریٰ کا نور اپنی پوری آب و تاب کے ساتھ چمکا۔ ۰۰ ہر انسان ٹوٹے میں ہے۔ اس سے بڑھ کر ٹوٹا کیا ہوگا کہ برف بیچنے والے دوکاندار کی طرح اس کی تجارت کا راس المال جسے عمر عزیز کہتے ہیں، دم بدم کم ہوتا جا رہا ہے۔ اگر اس روا داری میں کوئی ایسا کام نہ کر لیا جس سے یہ عمر رفتہ ٹھکانے لگ جائے، بلکہ ایک ابدی اور غیر فانی متاع کو بن کر ہمیشہ کے لئے کار آمد بن جائے۔ تو بڑے خسارہ کی کوئی انتہاء نہیں۔ الخ یعنی انسان کو خسارہ سے بچنے کے لئے چار باتوں کی ضرورت ہے۔ اول خدا و رسول پر ایمان لائے اور ان کی ہدایات اور وعدوں پر خواہ دنیا سے متعلق ہوں یا آخرت سے پورا یقین رکھے الخ

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[1] Tafsirul Qur'an by Maulana Abdul Mazid Daryabadi, Vol:4,P.526

Translation and interpretation made by Maulana Abdul Mazid Daryabadi	Translation and interpretation made by Allama Shabbir Ahmed Uthmani.
	1. Asar is called the ages i.e. by the time, where in the life of a man is included, which should be considered as an improtant article (thing) for gaining proficiency and glory of man or swear is by the time of the prayer of Asar, which is an important time for the business world as well as the religious point of view. The Prophet of Allah said, who missed the prayer of Asar, all his internal and external activities be overturn. Or swear is by the age of our Prophet in which the prophethood and the light of the messangership was glorified. 2. Verily man is in loss Allama Uthmani compared mankind with ice seller who losses his capital, materials, likewise every man is lossing from among his total breaths i.e his life is decreasing. If you looks to the

Translation and Interpretation made by Maulana Abdul Mazid Daryabadi	**Translation and Interpretation made by Allama Shabbir Ahmed Uthmani.**
	History or think in the affairs of our life we find that the person could not success who works without thinking its ultimate result, engage himself in passions, plays etc. If a man passes the moments of his valuable life in vain, certainly he is in loss. 3 A man can save himself from loss if performs four duties ✍ He has to faith in Allah and his apostle, their guidance and promise whether relating to this earth or hereafter. ✍ The influence of the above faith should expose through the five organs of sense without confining in the heart and his activities should be according to his faith. ✍ He should not think for his own soul rather he thought for the welfare of the common people.

Translation and interpretation made by Maulana Abdul Mazid Daryabadi	Translation and interpretation made by Allama Shabbir Ahmed Uthmani.
	When two muslim meet, each of them should encourage through his sayings and deeds the true religion and for the truthfulness ✍ Each and everybody should advice the other to be stand against all kinds of evils firmly, to be ready for all kinds. of troubles, life risk etc for the cause of Islam. Those people who qualified himself through the four qualities mentioned above, he will be remembered for ever in the earth, the signs which he will left in this earth will increase the reward upto the ressurection. In conclussion Allama Uthmani remarked that this small Sura is the gift of religion. He quoted the comment of Imam Safi "If this small Sura is revealed in the Qur'an, it will be enough for the intelligent

Translation and interpretation made by Maulana Abdul Mazid Daryabadi	Translation and interpretation made by Allama Shabbir Ahmed Uthmani.
	people". The ancient prominent Ulamas used to recite the Sura before their separation from the meeting .

CRITICISM

If we look both the explanantions made by Maulana Abdul Mazid Daryabadi and Allama Shabbir Ahmed Uthmani, we find that Maulana Daryabadi interpreted the verses quoting from another books, which is simple, free from philosophical ideologies, while Allama Shabbir Ahmed Uthmani interpreted the verses as much as possible. He mentioned three opinions regarding the swear of Asar. Maulana Daryabadi remained silent about the swear and abstained from saying any comment. Allama Shabbir Ahmed Uthmani interpreted the second and third version in a philosophical way while Maulana Daryabadi could not expressed the inner mystery of the verses.

CRITICISM OF TAFSIR-E-UTHMANI AND ITS REPLY

The Government of Saudi Arabia printed and published the interpretation of Holy Qu'ran made by Allama Shabbir Ahmed Uthmani. An Arabian critic, named Abdur Rashid Azhari contradicted in few portion of this commentary. Moreover the great Mufti of Arabia Samahatus Shaikh Abdul Aziz Ibn Baz (شیخ عبد العزیز بن باز) blindly agreed upon the contradictions and adviced the common muslims to avoid the commentary written by Allama Shabbir Ahmed Uthmani in the 15th Convention of مجلۃ البحوث الاسلامیہ in 1406 A.H. The critic has pointed out thirteen contradictions under five titles.

Maulana Sayyid Tahir Hussain Giyawhi (گیاھوی),the famous Indian scholar retreated the objections raised by Abdur Rashid Azhari supporting the commentary of Allama Shabbir Ahmed Uthmani. All the thirteen contradictions and its reply have been printed in " Tarjaman-e-Darul Uloom, Jadid (ترجمان دار العلوم), Issue 4&5, Sept & Oct. 1993".

As for example one of the contradictions and its reply is mentioned below:

Under the verse ایاک نعبد وایاک نستعین , the interpretor that is Allama Shabbir Ahmed Uthmani wrote that in reality the true sense of the term '*seeking help other than Allah is unlawful*'. Of course, it is permissible to seek help from a pious man as a media to get Allah's mercy. Because in reality it means the seeking help from Allah. Abdur Rashid Azhari pointed out this interpretation as incorrect.

In the reply of above contradiction Maulana Tahir Hussain Giyawhi said in this place there is no alternative scope for a person including the critic to interprete the verse except the way as explained by Allama Shabbir Ahmed Uthmani. Because in the apprent sense, it is unlawful to seek any kind of help from any creation as the seeking help from a king, weapons, soldiers, seeking food from the king by the soldiers, seeking medicine from a doctor for patient, seeking help to Allah through the good deeds of a pious men are lawful. All these things are lawful as we find in the other verses as well as in the traditions of our prophet.

~~Hajrat~~ Sulaiman sought help from his nobles, as Allah said
قال یایها الملا ایکم یأتینی بعرشها قبل ان یاتونی مسلمین (سورۂ نمل)
(He said' O Chiefs! Which of you will bring me her throne before they come to me, surrendering?

In the other place Allah said استعینوا بالصبر والصلوٰۃ (البقرۃ)
(You seek help with patience and namaj).

This explains the correctness of the interpretation made by Allama Shabbir Ahmed Uthmani and proved that the contradictions are baseless and incorrect.

Allama Shabbir Ahmed Uthmani As A Tradionist

The Word "Hadith" (حدیث) primarily means 'new'. It is used as opposed to Qad'im which means 'old'. From this Followed the use of the term for a peace of news, a tale, a story or a report - be it historical or legendary, true or false, relating to the present or past, immediate or remote. In this sense the word has been used by the pre-Islamic poets. and in the Qur'an and the tradition of the prophet (peace be upon him). the story letters also called Huddath (. حداث)

This general can notation of the word hadith has , like that of many other words (e.g. Salat صلوٰۃ ,sujud سجود, zakatزکوٰۃ,etc.), been changed under the far -reaching influence of Islam. The Muslims since the very life of prophet Muhammad called the reports with regard to his sayings and doing the best hadith and by and by its use was confined to the reports of Muhammad's words and deeds only.

The foundation of the hadith was firmly laid down during the Rashida Khilafat (خلافت راشدہ) . It comprehends the whole range of the prophets private and public life such as his behests religious practices, his dealings with men and women, his wars. agreements and correspondence. The stories of the prophets are mentioned briefly in the Qur 'an, the hadith fills up the gaps by supplying some details, more were added by various narrators. The hadith was the most important source of legistation in matters relating to religious rights, civil and criminal affairs.

Groups of Hadith:- We can classify the group of hadith under the following heads :-

1. Those which related to the religious practices of the prophet .
2. Those which related to the interpretation of the difficult or obscure expressions of the Qur 'an .
3. Those which related to good and bad, the desirable and the undesirable.
4. Those which related to his life in general, his career, his struggle against idolatory, his wars and ultimate victory.

Development of Hadith literature :-

Hadith meant all that the prophet said or did or approved.During the life time of prophet Muhammad many of his companions tried to get by heart whatever he said, and observe whatever he did, and they reported these things to one another. some of them, wrote down what he said, in Sahifas (صحیفه) which were later on read by them to their student, and which were preversed in their families and also by the followers (تابعین). Subsequent generations always went back to establish a chain of evidence through the Tabi'in and the companions. As this literature grew, it become necessary to establish strict rules by which the evidence could be examined and tested, so as to separate that which was considered to be established from that which was doubtful or weak., and that which was to be rejected as un-proved. In the evolution of the science of Hadith, it become clear that even among the companinons certain persons had better memories than others or better opportunities of becoming really acquainted with the Apostles true meaning, or in other ways, a better title to be called true expositors and the number of such persons came to be limited to ten only. Similarly the claims of the Tabi'in came to be examined and graded, and so on. Thus arose a new science in which the names and positions of persons in Hadith literature were examined biographically and in other ways.[1]

Some important names of the Hadith narrators :-

Among others who have quoted most extensively from the prophet are Abu Hurayrah (d. 57 A. H./ 676 A. D) Ayshah, the wife of the prophet

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[1] The meaning of the glorious Qu'ran by Abduallah Yosuf Ali, v. 1, p - IX

(d.58 A. H./ 667 A. D.), Abdullah Ibn 'Umar 'Abdullah Ibn 'Abbas, Jabir and Anas Ibn Malik. The largest number of the traditions (5374) have been narrated by Abu Hurayrah, Ayshah comes next with (2214) Abdullah Ibn Umar and Anas Ibn Malik have nearely the same number to their credit. Abdullah Ibn 'Umar, Abdullah Ibn Abbas and Jabir have narrated 1500 traditions each. As against this large number 'Umar Ibn Khattab is stated to have related not more than 537 traditions, out of which only about 50 proved to be correct (صحیح)[1]

General prohibition of Hadith writing;-During the life time of the prophet (peace be upon him), he issued general strictures on compilation of Hadith As he said; قال النبی صلعم لا تکتبوا عنی غیر القران (don't write from me except the Holy Qur'an). [2] Several reasons are behind such prohibitions, he feared that if it is written down. it will be mixed up with the Holy Qur'an..Most of the companions of our prophet were not expert in writings, if they are allowed to write hadith they would do mistake Of course such temporary prohibition was not legal prohibition (شرعی منع) because we find in Sahih Bukhari [3] that the prophet allowed to write hadith Hazrat Abdullah Ibn ' Amr Ibn ' Aas and

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1. The Islamic Review, Nov.1960 Vol. X1, V111 No.11
2. Sahih Al- Muslim, vol. II, p.414.
3. Sahih Al- Bukhari, Vol - I,p 32

Rafay Ibn Khadij [1] .

Due to prohibition, though it was not written in a systemtic method. instead of this, a large number of legal order were preserved in the hands of his noble companions.

As for example we find a written document regarding charity (صدقہ) as dictated by our prophet, another document regarding Zakat was in the hand of Hazrat 'Umar .

After the farewell address in Arafat. a man of Yaman named , Abu-shah asked our prophet to supply him a copy of his address. As per instruction of the prophet, it was supplied to him. Some documents also were in the hand of Abdullah Ibn 'Umar.

Hadith in the first century of Islam

No attempt was made in the first century of Islam to collect authentic traditions of the prophet. No Caliph, for example even ordered any collection or even made an effort to ascertain the acuracy of the traditions which were known and were being circulated among the people during this period. Even though it occured to some to collect all the available traditions in the form of one book, it was probaly not a practical proposition, because we are told that at the death of the prophet, there were about 114000 companions who quoted from him. Each of them knew one or more traditions. Most of them depends on memory. 'Umar Ibn Khattab wanted to carry out this plan but abondoned it after serious thought.

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[1] Al-majma' (المجمع) P 152

The same idea later occured to Umar Ibn 'Abdul Aziz (d.714.A.D.), the Umayyad Caliph. He wrote to different parts of the kingdom ordering the collection and examination of the traditions of the prophet. but he did not live long to see any result. Those who succeded him did not pay much attention to this matter. Abu Ja'far Al-Mansur, the second Abbaside Caliph, also thought of doing the same thing. Ibn Sa'd qoutes, Malik Ibn Anas as saying, when Al-Mansur wanted to go for a pilgrimage to Mecca he hold me that he had decided to order copies of the books which I had written and send them to every Muslim country with instructions to follow what was contained in the books and ignore what was written in other books. Malik Ibn Anas advised him against this course of action, saying that each country had followed what had come to it by way of traditions and they should be left alone to choose for themselves. It appears that Al-Mansur not only wanted to collect the Hadith in one book but his attention was to treat the book of the Imam Malik as a basis for a unified Islamic code, according to which the entire Muslim empire could be adminstered. This is borne out by Al-Milal, which quotes Malik Ibn Anas as saying, ' Harun Al-Rashid consulted with me whether he should instal Al Mu'atta of the Imam Malik's in the Ka'bah and order the people to follow it. Imam Malik replied "don't do this, because the companions of the prophet differed only in details and went to different countries. Each of them is right."

In the first century of Islam traditions were neither recorded nor written. They were only told verbally and were stored in the memory of the people. Those who happened to write them down did so only for their own benefit and not for circulation among the people

During the second century, however, certain groups of scholers in different parts of the Muslim Empire started collecting traditions, but not for the purpose of compiling an authentic copy of all available material . Each scholar tried to collect all the authentic traditions related to him .

The initial collections of Hadith

According to Sahih al-Bukhari, the first to collect traditions was at Rabi ' Ibn Sabih (d. 160A.H./776 A.D.) and Sa'id Ibn Abi 'Arubbah (d. 156 A.H./772 A.D.) untill the matter reached the leading scholars of the third generation, when Imam Malik wrote al-mu'atta in Madinah, 'Abd-al-Malik Ibn Jarir wrote in Mecca, Al-Auzaiy (d.159 A.H.(الاوزعی) in Syria. Sufyan al-Thauri (d. 160 H. سفیان ثوری) in Kufa and Hammad Ibn Salmah (d.165 A.H.) Ibn Dinar in Basrah. The example of these scholars was later followed by others. Some collected traditions from the point of view of Jurisprudence like al-Mu'atta of Malik and the two Sahihs of Al-Bukhari and Muslim, others collected them according to the chain of narrators..

Diffrent Kinds of Hadith

Traditions are devided into various classes (مراتب) accoring to the degree of authority they posses, the persons from whom they are derived, the manner in which they have been transmitted. and other characteristics. Traditions may be صحیح (genuine), handed down by pious men, distinguished for their integrity, حسن (good), ضعیف (weak or inferior as to their trustworthiness). they may alse be traced up (مرفوع) to Muhammed himself, or restricted (موقوف) or intersected (مقطوع). They may alse be connected (متصل) or interrupted (منقطع) . They may be generally accepted (متواتر) wellknown (مشهور) ; or strange (غریب) ; or invented, false (موضوع)[1].

The collection of traditions now considered as of the great authority, in fact the standard canonical collections are called the six books الصحاح الستة الكتب الستة are those of :

1. Muhammad Ibn Isma'il Bukhari (محمد بن اسمعیل البخاری) who was born in 194 A.H. His plan was only to collect geneuine traditions and his book is, therefore, called صحیح البخاری or their sound traditions of Bukhari. He is said to have chosen out of 600000 (six lakhs) traditions only 7275 which he considered genuine. As these are repeated under various heads they can be reduced to about 4000. A learned doctor of Islam says ' The collection of Bhukhri is the most excellent book of Islam after the book of Allah'[2]

2. Muslim Ibn Hajjaj al-Qshairi (مسلم بن حجاج القشیری) who died in 261 A.H / 875 A.D. The Imam Muslim, born in 206 A.H/821 A.D. in

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[1] *The Social Contract and the Islamic State* by Ilyas Ahmed, Ahmedabad, 1944, p.26.

[2]. *Bhukhari's Commentary*, i, 19, Sprenger iii, c ii Ibn Khaldun i 369

Nishabur, a desciple of Imam Bukhari, followed the plan of his Master in writing his Masnad , recieving in his collection, the only what he considered genuine traditions of which he collected 4000. The collection of Bhkhari was in high repute and preferred to all others in Asia and Egypt, that of Muslim chiefly in Spain and Africa.

3. Abu Dau'd al-sajastani (ابوداؤد السجستانی) who died in 275 A. H. His collection is called the sunan-e- Abi Daud (سنن ابی داؤد) and contains 4000 traditions.

4.Abu Isha Al-Tirmidhi (ابوعیسی ترمذی), who died in 279 A.H., was a discipline of Ahmed Ibn Hambal. His work is called 'Jam'a Al-Tirmidhi. جامع ترمذی

5.Abu Abdur Rahman Al-Nasa'i (ابوعبدالرحمن النسائی) who died in 303 A. H. He was the author of the سنن النسائی .

6. Ibn Ma'ja Al-Quajwani (ابن ماجہ القزوینی)died 273 A. H. His collection the کتاب السنن is also highly esteemed.

Imam Muslim visited with a view to collect Hadith Arab, Syria, Iraq etc. and met famous Muhaddith like Ahmed Ibn Hanbal and others, gathered 3,00,000 Hadith [1]. His Sahih differs with the books of other Hadith. In this book, the chapters are not divided, But in Bukhari the chapters are divided into titles (ترجمة الباب). Inspite of this, it is not a difficult task to find out hadith in the Sahih of Imam Muslim, because in setting Hadith, there is a deep relation with the problems of Fiqh (Jurisprudence). In practical, all the Hadith are under a particular chapter, in this regard it is comparable with the chapter of Bukhari. Of course Imam Muslim did not do it, because the chapters are not equal in different edditions. In Bukhari repeatation of a particular Hadith is mentioned under different chapters, which is absent to Muslim.

Another difference with Sahih Muslim and other books of Hadith is that Imam Muslim emphasised on Isnad (narrators), in certain places of his Sahih, he mentioned a single hadith through different narrators or a simple change in its narrators. He expressed such Isnad in his original text with ' Ha' (Tahwil-or-Hawala, which means that the hadith had reached him through other sources also) word. He secured praise for his such excellence innovations.In other side Bukhari is more excellent, Allama Nawawi (disciple of Imam Muslim) also admitted it.

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[1] Sanakipta Islami Biswakus, Vol.-II, published by Islamia Biswakus prakalpa, Islamic Foundation, Bangladesh. P.288.

COMMENTARIES ON SAHIH MUSLIM

A good number of remarkable commentaries have been written down by famous traditionists in various times according to different schools. In Hanafite schools, the commentary on Sahih Muslim entitled 'Fat-hul Mulhim',by Allama Shabbir Ahmed Uthmani, occupied the highest rank.The writer of "Kashf-ul- Junun" (كشف الظنون), discussed the matter elaboretely. The names of most famous few commmentary books on Sahih Muslim are given below:

1. Al-minhaju Fi-Sarha Sahih Muslim Ibn-ul-Hajjaj (المنهاج في شرح صحيح مسلم بن الحجاج) written by Hafiz Abu Zakharia Yahya Ibn Sarf Al-Nawawi, d. 676 A.H. [1].
2. Muktasaru Sarh Al-Nawawi (مختصر شرح النووی) by Shamsudddin Muhammad Ibn Yusuf Al-Qawnawi Al-Hanafi d.288 A.H.

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[1] Muhaddithin-e-A'ajam 'Awr 'Ilmi Karnama by Maulana Taqi-Uddin Nadawi October 1966,p 160

3. Akmal-ul-Muallim Fi-Sarh-e-Muslim (اکمال المعلم فی شرح مسلم)by Allama Quazi 'Ayaz Al-Maliki d.544 A.H.

4. .Al-Muallim-u-bifawaid-e-Kitab-u-Muslim: (المعلم بفوائد کتاب مسلم) by Abu Abdullah Muhammad Ibn 'Ali al-Mazari d. 536 A. H.

5. Al-Mufhimu Limastala Fi-Talkhisa kitaba-Muslim (المفهم لما اشتعل فی تلخیص کتاب مسلم) by Abul Abbas Ahmed Ibn Umar Ibn Abi Ibrahim al-Quratabi d. 656 A.H.

6. Akamal -ul-Muallim (اکمال المعلم) by Imam Abdullah Muhammed Ibn Khalifa al-Maliki, d. 877 A. H.

7. Al-Mufhimu Fi-Sarha Gariba-Muslim (المفهم فی شرح غریب مسلم) by Imam Abdul Fakhir Ibn Ismail al-Farsi d. 529 A. H.

8. Sarha-Sahih Muslim (شرح صحیح مسلم) by Imam Ud uddin Abdur Rahman Ibn Abdul Ali al-Misri.

9. Sarha-sahi Muslim (شرح صحیح مسلم) by Allama abul Faraz I' sa Ibn Mas'ud aj-jawai d.744 A. H.

10. Ad-dibaju 'Ala Sahih Muslim Ibn-Ul-Hajjaj (الديباج على صحيح مسلم بن الحجاج) Allama Jalal Uddin Sayuthi d. 911. A. H.

11. Wasi-ud-Dibaj (وشي الديباج) By Allama Majmui d. 1298 A. H.

12. Al-Sirajul-Wahhab (السراج الوهاب) By Maulana Nawab Siddiq Hasan Khan d. 1307 A. H.

13. Muktasaru Sahih Muslim (مختصر صحيح مسلم) By Allama Abdul Ajim Munjin.

14. Fath-hul-Mulhim (فتح الملهم) This commentary of Sahih Muslim is written by Allama Shabbir Ahmed Uthmani in Arabic. He Completed it in three volumes, perhaps it would have been finished in five volumes, but death snatched him away, so he could not.

Regarding the time & date of compilation of Fathful Mulhim Ahsanullah Fahad Fallahi said:

"فتح الملہم شرح مسلم مولانا نے کب سے لکھنی شروع کی اس کے کوئی خاص سن یا ماہ متعین کرنا مشکل ہے۔ تحقیق سے معلوم ہوتا ہے کہ ۱۳۳۶ء سے پہلے ہی آپ نے اس مبارک کام شروع کردیا تھا۔ مولانا سید سلیمان ندوی صاحب لکھتے ہیں" مجھے خیال آتا ہے کہ مرحوم ۱۹۱۶ء یا ۱۹۱۷ء

میں انجمن اسلامیہ اعظم گڈھ کی دعوت پر اعظم گڈھ آئے تھے اور شبلی منزل
میں میرے پاس ٹھہرے تھے اس وقت انکے پاس شرح مسلم کے کچھ اجزاء ساتھ تھے
جن میں قرات فاتحہ خلف الامام وغیرہ اختلافی مسائل پر مباحث تھے جن کو مجھے جا بجا
سنایا -

(It is a difficult task to ascertain the year or month from which Maulana (Shabbir Ahemd Uthmani) started writing Fath-hul-Mulhim, the interpretation of Muslim. After investigation we came to know that he started the benebolent work before 1336 A. H. Maulana Sayyid Sulaiman Nadawi writes, "I think that concerned when Maulana visited Ajmogarh at the invitation of Anjuman-e-Islamia in 1916 A. D. or 1917 and hosted with me At 'Shibali Manjil' . At that time a few parts of the interpretation of Muslim was in his hands in which chapters قرات فاتحہ خلف الامام وغیرہ اختلافی مسائل were discussed and made listened to me[1]").

From the above discussion we came to the conclusion that Maulana Uthmani started his remarkable work from long ago, because the problem of reading Surah Fathiha behind Imam is related to the chapter of prayer (کتاب الصلوٰۃ) which written down in the 2nd volume of Fath-hul-Mulhim. So it is cleared that Allama Uthmani started writings, of Fath-hul-Mulhim before 1916 A. D. According to his own writing it is known that, he started the noted work in 1914 A. D.

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[1] Burhan (Urdu), April 1991, p.9

Reason for writing Fath-hul-Mulhim

In his ripe age Alllama Shabbir Ahmed Uthmani started to write Fath[1]-ul-Mulhim, because Hafiz, Bdaruddin 'Aaini had written the interpretation of Sahih Bukhari according to Hanfi school, had no commentaries on Sahih Muslim. So Allama Uthmani took up his pen for this and continued it till his death.

The author of Fath-hul-Mulhim wrote a long introductory chapter consisted 108 pages where he discussed about the rules of Hadith and it's a science (علم حدیث کے اصول) and the speciality of the book (کتاب کی خصوصیات). Moreover he mentioned specially the mystery of the Hadith in (اسرار حدیث) this chapter . He narrated in this chapter the kinds of traditions. qualities of narrators, ,compilation of Hadith and other things related to Hadith.

He tried his level best to analise & enlight the difficult tasks of hadith like the existence of Allah and His virtues , activities of other goddes and their reality which are above the knowledge of other people. He mentioned the best and selected comments of experts in every problem (مسئلہ) and tried to express his views with various proofs (دلائل). He explained difficult problems with easy and equal examples. He mentioned the sayings of four Imams (Imam Shafi, Imam Malik, Imam Abu-Hanifa & Imam Ahmed Ibn Hambal) from authoratitative books (قابل اعتماد کتاب). He gathered all the traditions in one place relating to a subject and tried to minimise the contradictions of traditions (تعارض حدیث).

Justifying all this, we come to the conclusion that he was a great scholar of hadith literature.

The chief characteristics of Fath-hul-Mulhim are mentioned below:-

1. The controversial problems regarding faith (ایمانیات) among the اھل السنۃ والجماعۃ (Ahl-as-sunnatwal-jam'at) is described carefully in this book minimising its differences.
2. Allama Shabbir Ahmed Uthmani mentioned in Fath-hul-Mulhim the famous and important events of narrators, unknown names of narrators, and mentioned demerits where necessary.

3. In special places he removed the doubts from the links (اسناد) of narrators.

4. He analised and dissolved the difficult of the words of Hadith.

5. He described Quotations in various places from famous books related to the concern subject.

6. He mentioned in special cases the refferences of the books written on mystry of Sariat (legality) like the books written by Shah Wali-Ullah, Imam Gajjali, Shaike-Akbar & others.

7. He gathered the searchical truth of a lesssion in his book in one place scattered under various lession in Fath-hul-Bari and other books.

8. He mentioned necessary quotations from the books of the hanafi school in analysing (مسئلہ), establishing eluminating the problems.

9. He mentioned in his book the searchical truth of his teachers as well as the pioneers of Hanafi schools, elaborately in Arabic which was spoken oraley or written in other than Arabic language.

10. He described in his book a number of searchical truth, which have not been heard earlier and which is understood after reading the book.

11. The author tried his level best to write clearly and with easy language where he mentioned his own comments with the word. قال العبد الضعيف or قلت

12. He tried to identify the Holy Qur'an as the basis of all traditions (احادیث).

13. In particular places, he refuted the recent doubts and arguments upon Islam.

Publication of Fath-hul-Mulhim

Fath-hul-Mulhim occupied a great popularity, for which it has been printed & published in three times within a short period. It has been published from 'Matbai Madani of Bijnur in 1361 A.H./1933 A.D.,1352 A. H./1355 serially. The third volume was published from Matbai Handa of Jalandhar in 1357/1939. A good number of scholars explained Sahih

Muslim in Arabic to fulfill the necessity of time according to various schools. Among them the explanation made by Hafiz Abu Jakaria Mahi Uddin Nawawi Safiyi & Maulana Shabbir Ahmed Uthmani Hanafi occupied a high position. A comparative study is given below to clear the style and characteristics of the scholarly notes and explanations of both the explainers.

عن ابی هریرة قال قال رسول الله صلی الله علیه وسلم ان الله عزّوجلّ
تجاوز لأمتی عمّا حدّثت به نفسها ما لم تعمل او تتکلم به -

(Abu Hurairah has reported the prophet (peace be upon him) as having said : Allah, the exalted has forgiven my followers that which the self whispers to itself so long as one does not act according to it or speak about it.)

Explanation made by Allama Nawawi	**Explanation made by Allama Shabbir Ahmed Uthmani**
قال النووی فی شرح هذا الحدیث. اذا همّ عبدی بسیئة فلا تکتبوا علیه. فان عملها فاکتبوها سیئة	ما حدثت به انفسها الخ ضبط انفسها بالنصب للاکثر ولبعضهم بالرفع و قال الطحاوی بالثانی

Explanation made by Allama Nawawi	Explanation made by Allama Shabbir Ahmed Uthmani
واذا هم بحسنة فلم يعملها فاكتبوها حسنة فان عملها فاكتبوها عشر وفی الحديث الاضرفی الحسنة الی سبع مائة ضعف الخ (شرح نووی، کتاب الایمان) (المجلد الاول صفحہ ۷۸)	وبه جزم اهل اللغة يريدون بغير اختيارها كقوله تعالی ونعلم ما توسوس به نفسه ۔ قوله ما لم يتكلموا ويعملوا به الخ قال الكرمانی فيه ان الوجود الذهنی لا اثر له وانما الاعتبار بالوجود القولی فی القوليات والعملی فی العمليات وقد احتج به من لا يری المؤاخذة بما وقع فی النفس ولم عزم عليه وانفصل من قال يواخذ بالعزم بانه نوع من العمل يعنی عمل القلب قلت وظاهر الحديث ان المراد بالعمل عمل الجوارح لان المفهوم من لفظ ما لم يعمل يشعر بان كل شيئ فی الصدر لا يؤاخذ به سواء توطن به او لم يتوطن ۔ كذا فی الفتح (فتح الملهم کتاب الایمان، صفحہ ۲۲۷)

Explanation made by Allama Nawawi	**Explanation made by Allama Shabbir Ahmed Uthmani**
(Basing upon their opinion on certain subtle grammatical points, it has been said that the Hadith is talking of those thoghts that one does not make an effort to think of. Allama Nawawi says in the explanation of Hadith that Allah, the exculted directed the Angels not to write any saying which the self whispers to itself so long as one does not act according to it. But whenever a person wished to do good, write benifit against his name, though he did not act. If he did, write benifit ten times. In the another Hadith benifit	(Allama Shabbir Ahmed Uthmani explained the Hadith after discussing certain subtle grammatical points and quoted different views of the scolars regarding this. Allama Kirmani said that there can be no basis of ideas which the self whispers to itself. But if anybody speaks or acts intentionaly, it should be counted. He brought a proof and said that there is no sin upon evil thinking untill he did not determine. A group of thinkers hold that firm determination in a work will be counted as if it may be considered as a practical work and it is the firm

Explanation made by Allama Nawawi	**Explanation made by Allama Shabbir Ahmed Uthmani**
may be seven hundred times.)	decision of the heart. Allama Shabbir Ahmed Uthmani is of the view that the action with limbs (as the legs, hands etc) because the word مالم تعمل indicate that the evil deeds which are not performed with limbs will not be counted. The wrter of Fath-hul-Bari expresses the same view.)

If we look at the explanation of the Hadith made by Allama Nawawi & Allama Shabbir Ahmed Uthmani, we find that Allama Nawawi begins the explanation of the Hadith in the narration of Allah, the exalted as he said اذا همّ عبدى i.e. whenever a slave of me thinks etc and ends the same with the words of Hadith. He did neither express his own view nor cited any view of the other scholars. On the other hand we find that Allama Shabbir Ahmed Uthmani at first discussed various meaning of the Hadith quoting the verse of the Qur'an. Then he mentioned the views of different scholars regarding the Hadith and finally adorned the explanation adding his own view according to the Hanafi school of thought.

(2)

فقال ابو سعید اما هذا فقد قضی ما علیه سمعت رسول الله صلی الله علیه وسلم یقول مَنْ رأی منکرًا فلیغیره بیده فان لم یستطع فبلسانه فان لم یستطع فبقلبه وذالك اضعف الایمان-

(Abu Sa'yeed at Khudri has reported the Prophet (peace be upon him) as having said : He who saw an evil may stop it with his hands If he cannot than with his tongue, and if can not then with his heart. And that is the weakest of Iman.)

Explanatory notes of the Hadith made by Allama Nawawi.	**Explanatory notes of the Hadith made by Allama Shabbir Ahmed Uthmani.**
قوله صلی الله علیه وسلم فلیغیره فهو امر ایجاب باجماع الامة وقد تطابق علی وجوب الامر بالمعروف والنهی عن المنکر الکتاب والسنة واجماع الامة وهو ایضا من النصیحة	قوله فلیغیره بیده الخ فان الامر المعروف والنهی عن المنکر هو القطب الاعظم فی الدین وهو المهم الذی ابعث الله له النبیین ولو طوی بساطه واهمل علمه وعمله لتعطلت النبوة وضمحلت الدیانة وعمت الفترة وفشت

Explanatory notes of the Hadith made by Allama Nawawi.	Explanatory notes of the Hadith made by Allama Shabbir Ahmed Uthmani.
التی ھی الدین ولم یخالف فی ذالک الا بعض الرافضة ولا یعتد بخلافھم کما قال الامام ابو المعالی امام الحرمین لا یکترث بخلافھم فی ھذا فقد اجمع المسلمون علیہ الخ (شرح نووی من صحیح مسلم المجلد الاول صفحہ ۵۱) (Allama Nawai said in the explanation of the hadith that stopping of evil with hand and tongue is a binding one according to اجماع امت just like the commanding of good deeds and forbidding of evils which is a part of nasihat (advice). None opposed this view except few Rafiji, as the view of the Rafiji's is uncounted . Imamul Haramain said that the opposition of the Rafiji is not acceptable as it was commonly accepted before the birth of Rafiji	الضلالة و شاعت الجہالة الخ قولہ فبلسانہ الخ - وھذہ ھی وظیفة العلماء کما ان التغیر بالید وظیفة الامراء والولاة الخ قولہ وذالک اضعف الایمان الخ یعنی اضعف افعال الایمان قالہ السرخسی فی باب صلواة العیدین من مبسوطہ - (المجلد الاول من فتح الملہم بشرح صحیح مسلم صفحہ ۲۲۴.) (In the explanation of the hadith Allama Shabbir Ahmed Uthmani says that commanding of good deed and forbidding of evils is a great horizon in the religion. It is most valuable for which Allah has sent His Apostle then he described several lines quoting from 'Ahyaul-Uloom'. احیاء العلوم قولہ فبلسانہ Under the above contents he says that this is the duty of Ulamas just like the duty of Caliph and executive officer to stop the evil deeds with hand that is forcibly. The author of الظہیریہ

Explanatory notes of the Hadith made by Allama Nawawi.	Explanatory notes of the Hadith made by Allama Shabbir Ahmed Uthmani.
school of thought. The order of mendatory is fixed by Shariat, not the concious of mankind. But according to the Mutajilite school of thought the order of mendatrory is on the basis of their own view. To establish their view, they quoted the verse لايضركم من ضل اذا اهتديتم that is those who astraid will not harm you provided you are in the right path. Ahluss Sunnat Wal – Jamat condemned the argument raised by the Mutajilites and said that the above verse is strictly inconformity with Ahluss Sunnat Wal – Jamat. The correct meaning of the verse will be – when ever you will perform all the mendatory duties the sin of others will not effect you, just like لا تزر وازرة وزر اخرى	(Al-jahiriya) said " command to do good deed with hand is the duty of Caliph, with tongue is the duty of Ulama and with heart is the duty of the common people . وذالك اضعف الايمان الخ And that is the weakest deed of Iman, as Saraksi (السرخسى) said in the chapter Idain in his book " Mabsut" (مبسوط).

Explanatory notes of the Hadith made by Allama Nawawi.	Explanatory notes of the Hadith made by Allama Shabbir Ahmed Uthmani.
that is the burden of one's sin is not imposed upon another. Whenever a person performs the mendatory duty – commanding of good deed and forbidding from evils, he will be free from its responsibility. The sin will remain upon the person who did it. It must be known that the commanding of good deed and forbidding from evils is a فرض کفایہ (mendatory) upon few persons not each individuals. If a group of people fulfils the duties, the whole community will be saved. Otherwise all will be responsible. Incertain cases it is mendatory to an individual person where no body is present except him.	

(3)

"عن طلحة بن عبيد الله يقول جاء رجل الى رسول الله صلى الله عليه
وسلم من اهل نجد ثائر الرّأس يُسمع دَوِيّ صوتهِ وَلا يُفْقَهُ ما يقول حتىٰ دنا
من رسول الله صلى الله عليه وسلم فاذاهو يسال عن الاسلام فقال رسول
الله صلى الله عليه وسلم خمس صلوات الخ (تفهیم المسلم جز ۲، کتاب الایمان صفحہ ۲۵)

(Talha Ibn Ubaidullah reports, a man came to the Apostle of Allah, (peace be upon him) the hair of whose head was disorderly, his humming sound was heard without understanding its meaning. At last he came nearer to the Apostole and seemed to be ask him about Islam. The Apostol of Allah said – (in Isalm) in a day and night five times of prayer is obligatory. He said : Inspite of these whether any other prayer is indispensable ? He (prophet) said no more prayer except if you wish to perform nafal (accessory). Moreover he said: the fast of Ramzan is compulsory. He said: in addition to these any fast is compulsory? He said: no more fasting except nafal, if you wish you may fast. Then he described about Zakat. He asked, in addition to these whether any more is obligatory? He said: no more except if you wish to donate voluntarily. The narrator described that the man returned back saying: By Allah! I will not increase or decrease except what the prophet said. The Apostole of Allah said, the man will attain success provided he is true in his word.)

قوله طلحة بن عبيد الله الخ هو احد العشرة المبشرة- قوله جاء
رجل الخ قال ابن عبد البر وابن بطال وعياض وابن العربی والمنذ
ری وغیرهم هو ضمام بن ثعلبة وافد بنی سعد بن بکر والحامل
لهم علی ذالك ایراد مسلم رح قصته عقب حدیث طلحة رض

وكان في كل منهما انه بدوي وان كلا منهما قال في اخر حديثه لا ازيد على هذا ولا انقص، لكن تعقبه القرطبي رح بان سياقهما مختلف واسئلتهما متباينة - قال ودعوى انهما قصة واحدة دعوى فرط وتكلف شططٌ من غير ضرورة قال الحافظ رح في مقدمة الفتح وهو كما قال - قوله من اهل نجد الخ

(صفحہ ۱۴۳ المجلد الاول من فتح الملهم بشرح صحیح مسلم)

(Allama Shabbir ahmed Uthmani started the explanation of the above Hadith describing the critical notes about the narrator and the words of Hadith. As he said: Talha Ibn Ubaidullah is one of the ten who were informed in this world that paradise is their abode. The person who came to the prophet is Jimam Ibn Sa'alaba of Bani S'ad tribe according to the opinion of Ibn Abdur Barr. Ibn Battal, Quazi Ayaz, Ibn Arabi, Imam Manjir and others. They opined that, perhaps after the Hadith of Talha, Imam Muslim will mention its story. It is clear from both the Hadith that the man was a Nomad (bedouin) and the words لا ازید هذا ولا انقص is mentined in both the Hadith . Qurtabi strongly opposed this opinion. Later on Hafiz Ibn Hajar opined like Qurtabi in the introductory chapter of Fath-hul Bari. In the eye of Qurtabi, both the incidents have separate indentity. It is very troublesome one to understand both the incidents as .a common one. Najd is a land situated between Hijaj and Iraq.

In the narration of Ismail Ibn jafar, the questioner asked in the words of اخبرنی ماذا فرض اللہ علیّ من الصلوٰۃ فقال الصلوٰۃ الخمس

Imam Shafi mentioned in his book "Umma" (اُم) that five times of prayer is obligatory or compulsory, remaining these all are non-mendatory. Though Imam Shafi and his followers thought that compulsory donation (صدقۃ الفطر) is binding but in this hadith it is narrated about قال لا الا ان تطوع — زکوٰۃ

which denies the essentiality of صدقۃ الفطر . According to the Hanafi school of thought صدقۃ الفطر is not obligatory (فرض) but necessary (واجب). Regarding prayer such words are mentioned which denied the obligation of other prayer. Then how this hadith is against about the necessity of وتر ? Hafiz Ibn Hajar wrote in Fath-hul Bari that no more prayer is necessary except the five times of prayer, so this hadith denies the necessity of وتر . Mulla Ali Quari wrote in the reply of this argument in Sarah Miskat that this hadith is either before the instruction of وتر came in to being وجوب وتر or ..:.وتر...is the succession. of عشا .

. Imam Sawkani said in his book Nailul Awtar that it is unreasonable to place the hadith as proof against the necessity of, because fundamental things are taught in this hadith.

Allama Shabbir Ahmed Uthmani pointed out under the caption والذی یظهر العبد الضعیف and said that the order of وتر in Islam is the supplementary of the five times of prayer, just like the position of Sunnat prayer in every prayer of فرض for its fulfilment. The time of the وتر prayer is not a separate one but it is a success of I'sa. It has no separate اذان ، اقامت ، جماعت, and in each rakayat, recitation of the Holy Qur'an is compulsory).

Views of commentators about Fath-hul-Mulhim

After looking the depth knowledge in Hadith literature of Allama Shabbir Ahmed Uthmani, the world famous tradionists, Maulana Shah Anwar Kashmiri remarked:-

"یقینا اپنے زمانے کے علاوہ علامہ شبیر احمد عثمانی دیوبند کے اس زمانے
کے محدث مفسر متکلم ہیں اور احقر کے علم میں کوئی شخص اس کتاب "مسلم" کی
خدمت ان سے زیادہ بہتر اور برتر نہ کرسکا۔ اس خدمت کی طرف
متوجہ ہو کر انھوں نے اہل علم کے گردن پر احسان کیا۔ 1"

(certainly Allama Shabbir Ahmed Uthmani, Deobondi beyond his age is a traditionist, interpreter and orator of the age. So far my knowledge is concern, nobody explained the 'Sahih Muslim' better than him. He made benevolence upon the educated section doing this work.)

Dr. Sayyid Muhammad Khalid Ali, Professor, Jamia Millia Islamia said regarding the Fath-hul-Mulhim :-

" هذا شرح ممزوج جامع بسيط "صحيح مسلم" يغني قاصر
عن الشروح الكثيرة فاستوعب فيه المؤلف الفاضل تحقيق المسائل
والامور الخلافية فوفاها حسابه واعتنى فيه بحل الفاظ الحديث
وغرائبها ورفض الشبهات التي تخطر ببال في عصر الجديد" 2

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1. Burhan (Urdu) April '91 P 18

2. Musan imatul-Hind Bilugatil Arabia Fi Adabil Hadith Al Nawawiyah by Muhammad Khalid Ali,P 151.

(This is a mixed comprehensive and simple explanation of Sahih Muslim. It makes one free from reffering many explanations. The honourable author has done in it the investigation of the disputed problems and affairs, thus he treated it exhaustively. He has given care to analyse the words of the Hadith and its addities and simplified the obscurities which are of important in the modern period)

Dr. Jubair Ahmed Faruqi , Head of the Arabic Department of Jamia Millia Islamia said regarding Fat-hul- Mulhim:

" يعد هذا الكتاب الذى الفه الشيخ شبير احمد عثمانى فى ثلاثه اجزاء من اعظم الكتب شانا وارفعها مكانة واكثرها فائدة ونفعا وقد وقع الاعجاب والقبول لدى العلماء فى كافة البلدان الاسلامية. ويعتبره البعض اكبر شانا من شرح النووى المعروف من عدة نواح كما كتب له مقدمة تفصيلية تحتوى على بحث فنى فى علم الحديث. طبع الجزان الاول والثانى من الكتاب فى مطبعة مدينة فى بجنور فى ١٣٥٢/١٩٣٣م و ١٣٥٤/١٩٣٥ والجزء الثالث فى مطبعة بهالندوه فى جالندهر فى ١٣٥٧/١٩٣٨ واخيرا قامت بطبع ادارة شركة علمية فى ديوبند".

(This book which was written by Shaikh Shabbir Ahmed Uthmani in three volumes is considered one among the most important and useful books. It has been admired and accepted by the scholars of the entire Islamic nations. And some of them consider it most important than the commentary of (Allama) Nawawi in many aspects. He also wrote for it a detailed introduction which contains an expert study of the Hadith. The first and second volumes of the book were printed at Madinah press at Bijnaur *Bijnur in1352 A.H/1933 A.D and 1354 A.H./1935 A.D respectively and the third volume at Bulanda Press at Jalandhar in 1357 A.H./1938 A.D. And then it has been printed by 'Idarat Sirkat-e-Ilmiyah" at Deobond.)*[1]

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[1] Musahamatu Darul Uloom, Bideobond, by Dr. Jubair Ahmed Faruqi, P.215

ALLAMA SHABBIR AHMED UTHMANI AS A SCHOLAR OF JURISPRUDENCE

Fiqh (فقہ) means learning, knowledge of jurisprudence, which includes religious, ceremonial ,civil and moral laws and regulations. It properly means knowledge, science in general, but has been adopted as the technical term to designate the science of the law of Islam. [1]

Jurisprudence is derived from the Latin word "Jurisprudentia" the knowledge of law which in its generic sense includes the entire body of legal doctrine.

Fiqh is also called the علم الفروع or knowledge of the branches, as distinguished from علم الاصول or knowledge of the roots. According to Hanafi school. الفقه هو العلم بالاحكام الشرعية الفرعية المكتسب من ادلتها التفصيلية

(Jurisprudence is a kind of knowledge which deals with the law of Shariat and its branches accepted from detail proofs.[2])

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[1] The social contract and the Islamic state by Ilyas Ahmed, p.117

[2] Islami Adalat by Quazi Mujahidul Islam Qasimi, p.1

According to Imam Abu Hanifa Islamic Law is the knowledge of what is for a man's self and what is against a man's self. Fiqh, in short, signifies comprehension of one's rights and obligation while Usul-al-Fiqh is methodology of Islamic Jurisprudence which goes to establish legal standards.

It is considered according to the last definition of Fiqh mentioned above. Allama Ibn Abedin said in the definition of Fiqh,

الفقه الجمع بين العلم والعمل

Imam Abu Hanifa said in the definition of Fiqh معرفة النفس ما لها وما عليها i.e the knowledge through which a man can know his profit and loss, utmost duties and responsibilities, is called Fiqh (Jurisprudence)

Some say that a man is a فقيه (*fakqih),* a lawyer, a Jurist, when he knows the laws and regulations together with the proofs in support of the same from the Qur'an,Sunnah, Ijma (اجماع), and Qias,(قياس) the majority however agree that aman may be considered a Faqih if he knows the laws and regulations and without being able to produce the proofs in support of the same; that he need not even know them all. Some take a higher view of the Fiqh and say that, if he combines good works with the knowledge of the law, he describes to be called a Faqih. Allama Shabbir Ahmed Uthmani was a great Faqih or a scholar of Islamic Jurisprudence .

Few examples are given below with a view to prove the scholastic opinions of Allama Shabbir Ahmed Uthmani, which indicates that he was great Faqih.

USES OF MICROPHONE AND LOUDSPEAKER IN PRAYER (صلواۃ) AND LECTURES (خطبہ)

During the time of Allama Shabbir Ahmed Uthmani a debate, arose on the use of microphone and loudspeaker at the time of Friday prayer and the Prayer of Idd to increase the sound of Imam to the Muktadis or followers. The common Muslim expressed their view to use microphone and loudspeaker in the prayer of large gathering, like Idd, Jum'a (جمعہ,) etc. they placed the problems before the Ulamas.

Hakimul Ummat, Maulana Ashraf Ali Thanawi issued a legal decision against the use of microphone and loudspeaker in prayer. According to him, Muktadis are the obedient of Imam, who guides the prayer and his Qirat should be followed without any mediator, means. So nothing can be used as media between Imam and Muktadi (مقتدی), which guides the Muktadis with his own indications. Because the Jurist do not allow any means or person or media to follow in prayer which does not performs prayer himself. For this reason, Hakimul Ummat issued the legal decision (فتوی) i.e. the use of microphone and loudspeaker in prayer is not lawful for safety (احتیاط).

The famous Jurist Allama Shabbir Ahmed Uthmani contradicted the legal decision given by Maulana Thanawi in this respect and said that, the position of Azan (اذان), Khutba (خطبہ) and Qirat of Namaz in Shariat is so that. it should be reached to the listeners and those who perform Namaz. The rectification of common people, the inspiration towards the remembarence of Allah, the good advises are given in the Khutbas, Qirats etc. So it is necessary for a مؤذن (announcer) who belongs to high and sweet sound. In the other hand we see the verse of the Holy Qur'an, where Allah said:-

إِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ -

(when the Holy Qur'an is recited, listen to it and remain silent, so that peace be sent upon you.)

It is cleared that at the time of recitation of the Holy Qur'an in mind fullness as well as uproar is a factor of punishment. So we came to the conclusion that Shariat gave important on high sound. About the Friday lecture (خطبہ جمعہ), Allama Shabbir Ahmed Uthmani quoted a Hadith from Sahih Bukhari:-

فلما قعد على المنبر وسكت ...... المؤذنون الحديث الخ

(When Hajrat Umar seated on Mimbar (tribune) and the announcers (موذنون) after performing Azan became silent....

From this narration (روایت) Allama Uthmani proved that a number of Mu'azzin have the azan of Khutba to circulate the sound an around. So, in the present time, if loudspeaker is used to make high sound of Qirat or Khutaba & Azan, then Namaz will not be cancelled.

Moreover he replied the arguments that, if it is not harmful. if a number of people try to highlight the voice of Khutba and Qirat of Imam.

Maulana said :- if it is done in this way, then the real purpose of listening Qirat & Khutba will be obstacled (interrupted). Instead of this, when a group of people try to reach the sound of Qirat & Khutaba, the sequence of sound will be extended. It will be an obstruction at case, where the order of simplicity should be maintained. so, the performer of prayer should not fall upon difficulty.

Maulana Thanawi proclaiming the invalidity of prayer. wrote that, it seemed a sports &game to hear the sound of Imam through loudspeaker or microphone.

Allama Shabbir Ahmed Uthmani replied against the argument of his spiritual leader, saying that:-

ابتداءً ایک چیز عجیب معلوم ہوتی ہے لیکن کثرت استعمال سے اس
کا عجب رفع ہوجاتا ہے پھر اس کی طرف توجہ بھی نہیں رہتی ہے -

(At the beginning a thing seems to be astonishing, but such strangeness removes at the excessive use. Afterwards none looks upon it.)

Allama Uthmani analysed another legal point (فقہی نقطہ) and said that for the مسائل فقہی (problems of Fiqh), it not essential to investigate it Philosophically. For example, he pointed out that, to see the new moon & to ascertain the Qiblah (direction of Ka'aba), no machine is necessary.[1]

THE ADDRESS OF JUM'A (جمعہ) SHOULD BE IN ARABIC

Prof.Abdul Hai of Jamiya Milliya Islamiya,Delhi, had a view that the address of Zum'a should in the mother tongue, so that the people could easily understand the sermons and implement it to his own life . The modern educated people supported it. Without knowing the guideline of Shariat in this regard. Of course the Islamic scholars contradicted it. Shaikul Hind,Maulana Mahmudul Hasan, Mufti Maulana Azizur Rahman Uthmani, Shah Anwar Kashmiri and Maulana Shabbir Ahmed Uthmani criticised and opposed the opinion of Professor Abdul Hai regarding the language of the sermon Khutbha of Zum'a . The famous Jurist Allama Shabbir Ahmed Uthmani proceeded and issued a

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1. Burhan, April, 91, p 20

legal opinion in the name of "Tahqiqul Khutba (Reality of sermon)", which was published in Zilqa'da 1332 A. H. in the Al-Qasim magazine.

Allama Uthmani Quoted in his writing the views of Shamsul Aaimma Sarakh si [1] (شمس الائمہ سرخسی), The writer of Hidaya [2], the writer of Fath-hul-Qadir [3], Allama Ibn Abidin [4], and cleared the meaning of Khutba according to Sariat. He also mentioned the opinions of the Imam of four schools and proved with proof and Hadith that the address of Friday must be in Arabic language. As the two lecture of Friday represent two Rak'at of Juhar prayer (mid-day prayer), and the prayer should be in Arabic language.

Fatwa against Quadiani

Mirja Gulam Ahmed Quadiani was the founder of Quadiani group. On 31stAugust 1924 A. D.. Niamatullah Quadiani was killed throwing stones (رجم) by the royal order of Kabul Shah Aman Ullah. After the event, criticism arose from every corner over the issue. whether death is the punishment for apostasy (ارتداد).

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1. Shamsul Aimmah Abu Bakr Muhammad Ibn Ahmad Sarakhsi (483 A H.- 490 A.H)
2. Burhan Uddin Ali Ibn Abu Bakr Murginani d. 593 A H.
3. Kamal Uddin Muhammad Ibn Abdul Wahid d, 861 A H.
4. Alauddin Muhammad Amin Ibn Umar Ibn Abdul Aziz ibn Abidin, d. 1252 A. H.

The newspaper of India highlighted the issue, The president of Ahmadia group Mr. Muhammad Ali of Lahore published a pamphlet in the name " پیغام صلح " (Paigam-e-Suleh) against the Government of Afganistan as well as the Ulamas of Deoband. who were in favour of such killing .

Allama Shabbir Ahmed Uthmani wrote a book entitled الشہاب لرجم الخاطف المرتاب i.e the evidence of the apostasy of Quadianites and Islamic proofs for killing the apostate" and sent into Shah Aman Ullah, of Kabul on 18th Safar 1344 A. H./September 1924 AD.

In this book Allama Shabbir Ahmed Uthmani mentioned the definition of apostasy (ارتداد), the apostasy of the Quadianites, the proclamation of prophood by Mirja Gulam Ahmed Quadiani. the punishment for apostasy in Islam in a lucid manner in favour of Shah Amanullah, king of Kabul.

ALLAMA SHABBIR AHMED UTHMANI AS AN ORATOR

Allama Shabbir Ahmed Uthmani was the parrot of undivided India as well the spokesman of Darul- 'Uloom, Deoband (وکیل دارالعلوم دیوبند) . He had tremendous command in Arabic and Urdu languages. He could speak in both the languages fluently and wrote a large number of books in these languages. As a great teacher and an orator he was internationally well known. The remark of Mufti Kafilur Rahman in this regard runs as follows :-

" Through address and speeches communicating your own point of views to the audience in an effective manner is an art by itself. There are only a few who are successful both in writing and oratory, Shaikhul Islam, Maulana Shabbir Ahmed Uthmani was equally efficient in both these fields"[1]

Allama Shabbir Ahmed Uthmani at the age of twenty four delivered a lecture at Muradabad on 15th April 1911 AD on the topic "Islam" organised by Jami'yat-ul-Ansar. About this Lecture, the Secretary of Jami'yat-ul-Ansar observes :-

"شبیر احمد عثمانی صاحب دیوبندی کھڑے ہوئے اور اسلام کے عنوان پر
اپنی تقریر شروع کی یہ وہ زبردست تقریر ہے کہ جس کی کوئی بات

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1. A face in the Crowd, by *Kahfil-ur-Rahman*, Mufti Darul 'Uloom, Deoband P-16

دلائل عقلیہ سے خالی نی - فلسفہ و حکمت اور علم کلام کے ذریعہ سے جو آجکل تعلیمیافتہ گروہ کا تختہ مشق ہیں اُن تمام اعتراضات کو اٹھایا گیا -

(Shabbir Ahmed Uthmani started to deliver his lecture on the topic 'Islam'. It was a stood up & tremendous speech, which was not devoid of logical proof . He mentioned all the controversial issues raised by modern educated people and gave its solution through the scientific and philosophical arguments.)[1]

Allama Shabbir Ahmed Uthmani in his two-hour lecture surprised the scholars as well as delegates who were present therein by his address. Allama Shibli Numani, the scholar of Darul 'Uloom, Deoband, Nadwatul Ulama, Lucknow and Aligarh were also the participants of the meeting. In this lecture, he discussed about the existence of Allah (واجب الوجود), His Oneness, (وحدانیت) prophethood (رسالۃ) , the existence of angels, resurrection (حشر و نشر) and other important topics. this historical lecture elevated his status among the religious as well as the orators of India.

As an Orator, the name and fame of Allama Shabbir Ahmed Uthmani flourished all over India. In October 1991 AD. (Shawwal 1329 A . H) , an organisation of Karachi named "Jia-Ul-Islam" (ضیاء الاسلام) sent a message inviting Allama Shabbir Ahmed Uthmani to face a debate with Aryans . Accordingly Allama Uthmani started for Karachi on 22nd Ramzan 1329 A . H . He took part in the debate. and influenced the participants through his vast knowledge. Allama Uthmani opened a branch of Jamiyatul Ansar in Karachi in the name of "Quasimul Maarif" and on 30th Ramzan 1329 A . H, he came back to Darul 'Uloom. Deoband.

On the first august 1914 A.D/ 27 Sa'ban 1332 A.H. a historic lecture was delivered by Allama Shabbir Ahmed Uthmani in the meeting of Jamiyat-Ul Ansar, held in Shimla. In this regard Abdul Quadir observed: "فصیح البیان مولانا شبیر احمد عثمانی کا برکات رمضان شریف پر
وعظ شروع ہوا۔ آپ کی تقریر نہایت دلفریب تھی اور ہر ہر جملہ سے
فصاحت ٹپکتی تھی۔ علمی نکات کا ذہن نشین کرنا آپ کا حصہ تھا۔

(the eloquent speech of Maulana Shabbir Ahmed Uthmani began on the abundance of Holy Ramzan. His speech was attractive and full of eloquence. He had the credit to understand the scientific point of views)[1]

On the 6th April , 1912 A.D , Allama Shabbir Ahmed Uthmani delivered a lecture in a philosophic way in Meerut on the topic "Al-Darul-A-Khirah" (*(الدار الآخرۃ)* *which pleased the Senior Ulamas of India*

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[1] H.E.U. P.114

Regarding this lecture Maulana Siraj Ahmed comments as follows:

"اس کے (علامہ شبیر احمد عثمانی) بعد حضرت طبیب امت مولانا
مولوی اشرف علی صاحب مدظلہم کا وعظ شروع ہوا...... وعظ شروع
کرنے سے پہلے مولانا شبیر احمد عثمانی کو اپنے برابر کھڑا کیا اور فرمایا۔
"میں اپنے چھوٹوں کو بھی بڑا سمجھتا ہوں۔ اگر میرا کوئی معتقد نہ مانے
تو وہ جانے میں تو یہی خیال کرتا ہوں۔ یہ مولوی شبیر احمد عثمانی
جن کی تقریر آپ نے سنی ہے، میرے چھوٹے ہیں مگر میں انکو بڑا سمجھتا
ہوں۔ ان کی ذات سے ہمیں امید ہے کہ یہ سب کچھ کریں گے۔"

(after the lecture of Allama Shabbir Ahmed Uthmani, Maulana Ashraf Ali Thanawi began his lecture .... he brought Allama Uthmani near him and remarked" I regard the juniors as seniors". If any one of my supporter did not believe this, he should learn that I believe this. I hold him great one, whose lecture you have heard. From his personality, he so far I believe it appears that is able to do everything.)[1]

From the above incident , we saw that Allama Uthmani was a great orator and his oratory helped him to acquire such honour.

Maulana Emad Uddin Ansari, a friend of Allama Shabbir Ahmed Uthmani. reported that, at the time of his service in Khajinul Uloom

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[1] Report supplied by Abdul Qadir, Manager, Army Press, Shimla.

Madrasah, Buland Sahar, as head of the institution, Allama Uthmani used to visit there and sometimes halted there for fifteen days. Maulana Ansari remarked about this :-

وھاں آپ (علامہ عثمانی) تقریریں ہوتیں، اور لوگ محبت کے پھول آپ پر قربان کرتے"[1]

Allama Shabbir Ahmed Uthmani delivered lecture there, people become pleased at this , they used to invite him so much so that. a programme was to made. Allama Shabbir Ahmed Uthmani had a great contribution in the building construction of Darul 'Uloom, Deoband. On the request of Nawab Salim Ullah of Dacca, a high level representative of Darul Uloom consists of Maulana Ashraf Ali Thanawi, Maulana Muhammad Ahmed (Muhatamin) Mufti Azizur Rahman Uthmani, Maulana shah Anwar Kashmiri, Maulana Sayyid Murtaza Hassan, Maulana Shabbir Ahmed Uthmani, Maulana Sayyid Hussain Ahmed Madani and others visited Dacca via Calcutta.

In every place, warm reception was given to the representatives. On 15th April 1914, a meeting was held in Dacca, Allama Shabbir Ahmed Uthmani delivered a lecture before the leaders of Dacca about an hour in his traditional philosophic method on behalf of the representatives, which

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1. H E.U. P.148

convinced the audience. Nawab Salimullah gave an amount of Rs.5,280/- in the meeting and arranged rupees one lakh for the construction of Hadith Building. (دارالحدیث)[1]

When the group of representatives was returning from Dacca they halted in Calcutta. A meeting was organised in the residence of Maulana Shamsul Huda with a view to discuss about the course curriculum of Calcutta Alia Madrasah. Besides, the representatives of Deoband, Principal of Calcutta Alia Madrasah, Assistant Director of Education ,Government of West Bengal, teachers of Calcutta Alia Madrasah, And the Ulamas of Calcutta attended the meeting.

In the meeting, Maulana Shamsul Huda welcomed the representative of Deoband on behalf of the Government of Bengal. Qasim reports regarding this :-

مہتمم صاحب کی جانب سے مولانا شبیر احمد صاحب، مدرس، دار العلوم نے
مبسوط تقریر فرمائی اور نصاب کے متعلق اپنی رائے کا اظہار فرمایا جن کو سن کر
نواب صاحب، صدر مدرس صاحب و پرنسپل صاحب نے پسند فرمایا -

(*Maulana Shabbir Ahmed, teacher of Darul-Uloom addressed and expressed elaborately his opinion regarding course curriculum on behalf of Muhtamin (Secretary) listening which Nawab Sahib, Sadra Mudarrith*

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[1] AL-Qasim, Jamadiul-Ukhra, 1332 A . H. P.P 4,5,6

and principal were pleased)[1] Allama Shabbir Ahmed Uthmani remained as an executive member of Jamiyat-Ul-Ulama-i-hind which effect from 1919 A.D to 1945 A.D. In this long term, he took an active part in Khilafat Movement and addressed the nation for Hindu Muslim unity.

In 1926 A.D. the government of Saudia Arabia invited the Ulamas from India, Kabul, Egypt, Syria, Russia and others in a conference. Allama Shabbir Ahmed Uthmani, Mufti Kifayatullah & Maulana Abdul Halim Siddique attended on the behalf of Jamiyat Ulema-e-Hind and Maulana Muhammad Ali, Maulana Sawkat Ali & Maulana Sulaiman Nadawi attended the conference on behalf of Khilafat committee. They visited Mecca on the month of May 1927 A.D. and the meet King of Saudia Arabia. In the two days conference, Allama Shabbir Ahmed Uthmani delivered lectures regarding the destruction of the walls made on graves, warship of graves, expulsion of the British from Arabia, Gilaf of Kaba (velvet cover) etc.Maulana Muhammad Ali and Abdullah Sheb expressed their opinion to curtail the amount in the expenditure of Gilaf avoiding gold, silk etc. But Allama Shabbir Ahmed Uthmani described in

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1. Al-Qasim, Rajab,1332, A H. P.8.

his lecture the historical back ground of the (velvet cover) called Gilaf or Kiswah and advocated in the validity of the black velvet cover embroidered in gold with Qur'anic verses.

The Russian Scholar Saikh Qazi Abul Azim opposed the proposal of the expulsion of Christian from Arabia. But Allama Shabbir Ahmed Uthmani cancelled all the arguments raised by others and proved with divine verses in favour of expulsion of the Christian from Arabia.

Listening the lecture of Allama Shabbir Ahmed Uthmani, the King Ibn-Saud was convinced and changed some of his policies. The famous Arabian scholar SaikhAbdul Aziz Atiqi [1] reports :-

" سلطان مولنا عثمانی کی تقریروں سے محظوظ ہوئے اور ان کی تقریروں کے
نوٹ بھی لئے۔ عتیقی صاحب نے علامہ کی تقریریں سن کر یہ کہا کہ اس
قسم کے مضمون ہم نے پہلے مرتبہ سنے ہیں۔

(Sulatan was convinced with the lecture of Maulana Uthmani and noted it. Listening the lecture Saikh Atiqi said that, he listened such type of topic for the first time)[2]

The above discussion proves that Allama Shabbir Ahmed Uthmani was an internationally recognised orator

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1. A great scholar of Najd (Saudi Arabia)
2 Mu'arif, April 1950 A D

THE LANGUAGE AND STYLE OF ALLAMA SHABBIR AHMED UTHMANI

Allama Shabbir Ahmed Uthmani left inedible stamp of his personality both in his writings and speeches. He is considered as the spokes man of Darul 'Uloom, Deoband as well as the "parrot of India". There were many galaxies among his contemporaries who showed their skills in their respective fields, but Allama Shabbir Ahmed Uthmani toward above all by his extra ordinary works in the divergent fields. Though there have been voluminous work on the holy tradition by exponents of Hanafi School, but the same school was conspicuous by its absence of any work on Sahih Muslim, and this gap was fulfilled by Allama Uthmani with his outstanding contribution "Fath-hul-Mulhim" (فتح الملهم) a book on the commentary of Sahih Muslim.

Tafsir-e- Uthmani :- Saikhul Hind Maulana Mahmudul Hasan started to write the interpretation of the holy Qur'an when he was in the prison cell of Malta, after the completion of its translation in Urdu he died when he interpreted only first four chapter i.e Surah Fatheha, Al-Baqra. Al-Imran and Surah Nisa. Allama Shabbir Ahmed Uthmani fulfilled the dream of his teacher by the completing the remaining interpretation in the same language and style as written Saikhul Hind. If a common reader does not know the fact he may not be able to find any differences in the language and style of the beginning and ending of the interpretation. It was possible due to his erudity and deep hand in the language. Professor Anwarul Hasan Shairkuty writes :-

تفسیر شبیری کی تحریر میں اس قسم کی (تفسیر نذیری) غلطی کا
ارتکاب بالکل نظر نہیں آتا۔

(In the interpretation of Shabbir Ahmed no mistake is seen which is visible in the language of Dr. Najir Ahmed.)[1]

Before the inaugural function of Jamia Millia Islamia, on the request of Saikhul Hind, Maulana Mahmudul Hasan, Allama Shabbir Ahmed Uthmani prepared the presidential address. On the day of inauguration, due to the illness of the president, Saikhul Hind Maulana Mahmudul Hasan, the presidential address was read out by Allama Shabbir Ahmed Uthmani in front of august house where many renowned freedom fighters were also present.

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[1] *Hayat-e-Uthmani* by Prof Anwarul Hasan Shairkuty, p.319

This incident proves his eloquent writing capacity over the thousand of disciple. of Saikhul Hind, Maulana Mahmudul Hasan (d. 30th. November 1920 A.D). He could only depend on the style and language of Allama Shabbir Ahmed Uthmani.

Allama Uthmani enriched his writings with the suitable and appropriate words of hadith and verses of the Q'uran, sometimes be noted the comments of Shah Abdul Quadir Dehlawi under the title "Shah Sahib" as for example:-

فَسبّح بحمد ربك واستغفره۔ انه كان توابا۔
(سورۃ نصر آیۃ ۳)

(Celebrate the praises of your Lord and pray for His forgiveness. For He is oft-returnig (in forgiveness)).

Allama shabbir Ahmed Uthmaniexplained the verse using the quotation of Shah Anwar Kashmiri.

" یعنی اپنے لئے اور امت کے لئے استغفار کیجئے (تنبیہ) نبی کریم کا اپنے لئے استغفار کرنا پہلے کئی جگہ بیان ہو چکا ہے ۔ وہیں دیکھ لیا جائے ۔ حضرت شاہ صاحب لکھتے ہیں " یعنی قران میں ہر جگہ وعدہ ہے فیصلہ کا اور کافر شتابی کرتے تھے ۔ حضرت کی آخر عمر میں مکہ فتح ہو چکا ۔ قبائل عرب دَل مسلمان ہونے لگے ۔

وعدہ سچا ہوا۔ اب امت کے گناہ بخشوایا کہ درجہ شفاعت
کا بھی ملے۔ یہ سورۃ اتری آخری عمر میں حضرت نے جانا کہ میرا
جو کام تھا دنیا میں کرچکا اب سفر ہے آخرت کا۔"

(That is to beg pardon for own self and for the nations (*emphasise*).The prophets begging of pardon for own self has already been mentioned in several places vide therein. Hajrat Shah Sahib writes. "that there is the commitment of decision and the disbelievers disobey it. The Mecca was won at the last part of the life of the prophet. The Arabian tribes embraced Islam troops by troops. The promise was proved true and he (prophet) got pardoned the sins of his Ummah (nations) by Allah and the environment of pardon prevailed. This chapter was revealed to him (the prophet)in the last part of his life. The prophet could know that what ever he could do in this world has already been finished and then his journey towards hereafter started."[1]

In 1935 A.D. (1352 A.H.) when Allama Shabbir Ahmed Uthmani took the charge as Principal (Sadra Muhtamin) of Darul Uloom. Deoband, Maulana Hussain Ahmed Madani Distributed sweets in respect if him. The students of Darul Uloom, gave him warm reception in the Hall of Darul Hadith, Allama Uthmani delivered a historical lecture in the meeting, which runs as follows :-

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[1] Tafsir-e-Uthmani by Allama Shabbir Ahmed Uthmani, p.806

"جس طرح سمندر سے بخارات اٹھ کر بادل کی صورت میں برستے ہیں اور
پھر سمندر میں جا ملتے ہیں۔ گویا یہ بخارات اپنے مرکز سے جدا ہوتے اور
مرکز کی طرف واپس ہوتے ہیں ٹھیک اسی طرح اب سے کچھ سال پہلے مجھے
اپنے مرکز علمی کو چھوڑ کر جدا ہونا پڑا اور پھر آج وہ وقت آیا اس
علم کے سمندر سے اٹھے ہوئے بخارات پھر اسی سمندر میں آ کر مل گئے ہیں۔"

("As the Vapour rises from the sea and falls as rains and again mingles with sea water. For example, this vapours become separated from the centre and again returns to the same, likewise. I also separated from this centre of knowledge (Darul Uloom, Deoband) some years ago and today the time has come that the vapour which had risen from the sea of knowledge has again been mingled with it") [1]

The above mentioned quotation is full of rhetoric and the mark of the depth of his knowledge of Urdu language.

The Arabic language as well as the Urdu language of Allama Shabbir Ahmed Uthmani was beautified with correctness and fullness of

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[1] Printed lecture of Allama Uthmani. 1354 A.H., distributed in Darul-Uloom,Deoband

rhetoric. His languages are extremely philosophical, where in the glamorous of knowledge are evident. He was the erudite of several subjects. he had a deep talent in literature. In his lectures, the literary marks are abundant which are not available in other literary performances. Once, he gave unquestionable judicial trial on the saying of "Juhair, and Imr'ul Qa'is" the famous pre Islamic poets. He gave a series of lecture at the time of his being appointed the principal of Darul Uloom, Deoband on the Qur'an (rhetoric and eloquating) and indicated such points and offered such arguments which the scholars like Allama Sa'ad Uddin Taftajani, the writer of " Mukhtasaiul Ma'ni " and Abdur Rahman of Damascus, the writer of " Talkhis", could not even invent. According to Allama Shabbir Ahmed Uthmani, although there are separate definitions for "rhetoric and eloquation" if it is carefully taken in to account, both the themes are used as the standard of utility and proper places of uses in the Holy Qur'an. For example he referred
^والقمل والجراد والضفادع
^in which the word ضفادع is the heaviest, but from the stand points of description and narration of the sentence it has become not only eloquent but also the most eloquent.

In 1960 A.H. in the month of Jul-Qa'dah,a delegate of Nadwatul Ulama,Lucknow under the leadership of Allama Abdus Salam,came to Darul Uloom, Deoband for establishing unity and equality among the different Madrasahs.On this occasion, a meeting was held, in which Maulana Abdus Salam gave a speech. In the concluding speech of the chairman Allama Shabbir Ahmed Uthmani offered a comparative deliberation regarding Darul Uloom,Deoband,Nadwatul Ulama,Lucknow and other Islamic Madrasahs and remarked:-

"اسلام کے دورِ اول سے علماء کا مقصد ہمیشہ ترویج علوم اور اشاعت اسلام رہا لیکن اس زمانہ میں غیر مسلم حکومت اور غیر اسلامی نظام کی بنا پر معاشی مشکلات کا سامنا کرنا پڑا اور اس کے بعد کچھ افراد تو ایسے پیدا ہوئے جنہوں نے صرف دنیاوی ترقی اور دنیاوی اعزاز ہی کو سب کچھ سمجھا، اسلام اور مذہب کو اتنی اہمیت نہ دی"۔

(In the early part of Islam, the aim and object of the Ulama was to preach knowledge and propagate Islam, but at present, livelihood under the non-Muslim rulers, has become hard and there are some people who are busy at the worldly development and materialistic benefit. They do not like to give emphasis on Islam and religious learning.[1]) And then he recited a poem composed by the tongue of the age (لسان الزمان) Akabar

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1.H.E.U. p.370

Alahabadi comparing the thought of this world and the world hereafter and Darul Uloom, Deoband and Nadwatul Ulama, Lucknow which runs as:-

"ہے دل روشن مثال دیوبند   اور ندوہ ہے زبان ہوشمند
اب علیگڈھ کا بھی اک تشبیہ لو   اک معزز پیٹ تم اس کو کہو
پیٹ ہے سب سے مقدم اے عزیز
گرچہ فکر عاقبت ہے اصل چیز۔"

Ref:

(the Similie of Deoband is the light of heart, Nadwa is the language of cleverness. Now take a similie of Aligarh, call it, a respected belly. O my friend : belly is the foremost of all, of course the remembrance of the hereafter is the main thing).[1]

Fathhul Mulhim, (A commentary of Muslim Sharif,) written by Allama Uthamni in Arabic language is a great contribution. In each and every explanation of the tradition, he mentioned the excellent commentary and the remarks of the Muslim Scholars and gave his own comment with appropriate proof, cited examples with a view to convincing others the complicated matters. He mentioned the comments of the four Imams from reliable books. He collected all the traditions for relevant

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1. H.E.U. P. 370

matters and he met up the mutual contradictions arising out of relevant matters.

Above all Allama Shabbir Ahmed Uthmani had the great prominence in Arabic and Urdu languages. He could speak and write in Arabic and Urdu languages very eloquently and correctly and in course of his speech, he used to recite poems of his own composition and also the poems composed by others which enriches his deliberations as well as writings. He was called the "parrot of India" because of his excellent communication skills. He could rightly be compared with Maulana Qasim Nanautawi, Founder of Darul Uloom, Deoband, for his writings.

CHAPTER – 5

Conclusion

A thread-bare study relating to the present research work entitled "life and works of Allama Shabbir Ahmed Uthmani" reaches conclusion that -;

Allama Shabbir Ahmed Uthmani is one of the most dynamic and resplendent personalities in the field of Quranic Sciences and Hadith literature. As a theologian, social reformer, author and politician, he contributed many essential elements to the Muslims of undivided India. On the basis of our discussion in the foregoing chapters, it may be asserted that the great theologian was born on 10th Muharram in 1305 A.H. The date of his birth remembers the birth of many prophets and it had a great significance in Islamic history as well as holiday in Islamic Calendar.The history of Darul Uloom, Deoband, will remain in complete devoiding the activities of Allama Shabbir Ahmed Uthmani. Regarding this Prof. Anwarul Hasan Shairkuty Observes,

"ہمارا خیال ہے کہ جس طرح حضرت عمر رض کی شہرت و عظمت
اسلام کی ممنون ہے اور اسلام حضرت عمر رض کا ممنون ہے۔ اسی
طرح حضرت (شبیر احمد) عثمانی بھی جس طرح دارالعلوم کے ممنون ہیں
اسی طرح دارالعلوم بھی ان کا بے حد ممنون ہے"۔ [1]

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1. H.E.U. p.143.

(we think that as the fame and name of Hazrat Umar was much obliged to Islam and Islam was much obliged by Hajrat Umar, likewise Hazrat Uthmani was loyal to Darul Uloom, Deoband and Darul Uloom was much benefited by him).

He spent the Major part of his life in Deoband as a student, as a Muhaddith (1328 – 1346 A.H.) as a Sadra Muhtamim (1337 – 1353 A.H.) of the Madrasah. In this long period he did not confine himself with the teaching only, moreover, he took active part in the formation of Mutamimt Ansar, Jamiyatul Ansar and participated in the seminars organised by both the organisations. Allama Uthmani addressed on the topic "Al-Islam" held in Muradabad on October 1911 A.D., "Al – Darul – Akhirah" in Merut on April 1912 A.D., "Al-Mujijat " in Shimla on August 1913 A.D.

The foundation stone of Darul' Hadith, Deoband was laid by Maulana Ashraf Ali Thanawi, Maulana Uthmani collected money for the construction of the building of Darul Hadith visiting Bhuddana in Mujaffar Nagar district and Khurja in the district of Buland Sahar. Allama Uthmani appealed the nation through a written pamphlet, which is published later on in "Al-Quasim"[1]. In his writings, he mentioned the value of Hadith, the history of Darul Uloom as well as Darul Hadith and appealed the Muslim Ummah to help for the construction of the building which is as follows :-

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[1] Al – Quasim Rabi – us Thani, 1335 A.H. p.5,6,7,8,9.

"عشق و محبت کی بحث میں تم نے مجنون و لیلی کے تذکرے پڑھے۔ قیس و فرہاد کی داستانیں سنی اور یہ تو...... میرے اس بیان کو تم محض شاعریت مت سمجھو بلکہ اصحاب رسول اللہ صلعم کی سیرت پڑھو"

(In relation to love you can read the evidences of Layla anc Maznun and can hear the volume of Qais and Forhad You Should not regard my narration as poems, rather you should read the biographies of the companions of Prophet).

In 1915 A.D. a controversy arose taking the title of "Shamsul Ulama" awarded to Maulana Muhammad Ahmed, Muhtamim, Darul Uloom, Deoband and 'Shaikhul Ahrar' to Mr. Mohandas Karamchand Gandhi by the British Government. Maulana Abul Kalam Azad criticised such titles. In this regard, Allama Shabbir Ahmed Uthmani contradicted and wrote :-

"مشہور وطن پرست گاندی اور مدرسہ دیوبند کے تنخواہ دار مہتمم مولانا محمد احمد صاحب دونوں کو ایک صف میں کھڑا کرنا آپ کو کیا استحقاق تھا۔؟ 1

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1. H.E.U. p.150.
2. H.E.U. p.161

(what right have you got to make stand the famous patriot Mr. Mohan Das Karamchand Gandhi and the paid rector of Darul Uloom, Deoband, Maulana Muhammad Ahmed on the same rank ?) .

Allama Shabbir Ahmed Uthmani achieved a great name and fame in writing interpretation of 'Sahih Muslim' in Arabic language in the name of Fath-hul – Mulhim' in three volumes according to the Hanafite School. This valuable work depicts the vast horizon of his knowledge and wisdom to the Islamic world to a great extent. It was Highly praised by Allama Jahidul Kauthari of Egypt and many other Muslim scholars of Muslim world. He also acquired a great fame in writing commentary on the Holy Qur'an in Urdu while in the literal translation of the text was done by Shaikhul Hind, Maulana Mahmudul Hasan in Urdu. In this commentary he summerised all the views of ancient and modern scholars on this subject. The Govt. of Afganistan was pleased to translate his commentary of the Qur'an from Urdu to Persian. Besides these works, he wrote some other valuable books – such as 'Sujudus-Shams' (سجود الشمس .), 'Al-Aqlu-Wal-Naglu (العقل والنقل), 'Ijazul-Qur'an' (اعجاز القران) etc.

After the partition of India Allama Shabbir Ahmed Uthmani migrated from India to Pakistan. He was selected as a Chairman of the

Muslim personal law and was regarded as a guide in the religious as well as political field with title of 'Shai-khul Islam'.

After the death of the Allama Shabbir Ahmed Uthmani, the University of Punjab (Lahore) offered him Ph.D. degree on 19th Decmber, 1949 in a convention of it[1].

Maulana Muhammad Manjur Nu'mani (d.1997) wrote in the December issue of "Monthly Al-Furqan" in 1949 about Allama Shabbir Ahmed Uthmani, the abstract of which is as under.

" استاذ جلیل حضرت مولانا شبیر احمد صاحب عثمانی (رحمہ اللہ تعالیٰ رحمۃ الا برالصالحین) .... ہندوستان و پاکستان ہی نہیں بلکہ پورے عالم اسلامی کی جن چند ہستیوں کے علمی رسوخ اور دینی بصیرت پر اس دور میں اعتماد کیا جا سکتا ہے، بلا شبہ حضرت مولانا ان میں سے ایک تھے۔"

(Honourable teacher, Hajrat Maulana Shabbir Ahmed Uthmani (Rah.) undoubtedly is one of the excellent personalities not only India and Pakistan but also through the Muslim world, who disseminated the knowledge of Islam in its realistic and transparent manner depending on which any religious scholar can get the real path in the modern age).

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[1] Hayat e-Uthmani, p.301.

Impact of my research work on the people of Assam

The present work though neglected by most of the scholars of India, is undoubtedly a tremendous work and it has been held by me not as an interested topic but also as the most beneficial theme among the learners of various branches of Islamic Knowledge in Urdu and Arabic Languages within and outside India. I hope and expect that the present work will certainly open the mind of learners and encourage them to pick off more findings for further development in their field of literary as well as religious activities.

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Urdu

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Al Faruque	Shibli Numani
Hayat-e Uthmani	Prof. Anwarul Hasan Shairkuty
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Islami Adalat	Quazi Mujahidul Islam Quasimi
Khutbat-e-Uthmani	Mufti Maulana Fuzailur Rahman Hilal Uthmani
Naqs-e-Hayat	Maulana Hussain Ahmed Madani
Tafsir-e-Uthmani	Allama Shabbir Ahmed Uthmani
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